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Mystici Corporis Christi

To Our Venerable Brothers, Patriarchs, Primates,
Archbishops, Bishops and Other Local
Ordinaries Enjoying Peace and
Communion with the
Apostolic See

1. Venerable Brothers: Health and Apostolic Benediction. We first learned of the Mystical Body of Christ, which is the Church, from the lips of the Redeemer Himself. Illustrating, as it does, the grand and inestimable privilege of our intimate union with a Head so exalted, this doctrine is certainly calculated by its sublime dignity to draw all spiritual-minded men to deep and serious study, and to give them, in the truths which it unfolds to the mind, a strong incentive to such virtuous conduct as is conformable to its lessons. This is why We have thought it fitting to speak with you on this subject through this Encyclical Letter, examining and explaining above all what concerns the Church Militant. The surpassing magnificence of the argument attracts Us; the circumstances of the present hour urge Us on.

2. For We intend to speak of the riches hidden in a Church which Christ hath purchased with His own blood, and whose members glory in a thorn-crowned Head. Striking proof is this that the greatest glory and exaltation are born only of sufferings, and hence that we should rejoice if we partake of the sufferings of Christ,

that when His glory shall be revealed, we may also be glad with exceeding joy.

3. And a first observation to be made is that the society established by the Redeemer of the human race is not unlike its Divine Founder, Who was persecuted, calumniated and tortured by those very men whom He had undertaken to save. We do not deny, rather from a heart filled with gratitude to God We admit, that even in our turbulent times there are many who, though outside the fold of Jesus Christ, look to the Church as the only haven of salvation; but neither are We unaware that the Church of God not only is ridiculed and hated disdainfully, maliciously by those who shut their eyes to the light of Christian wisdom and pitifully return to the teachings and customs and practices of ancient paganism; but even by many Christians, who are allured by specious error or caught in the meshes of the world's corruption, it is not understood, is neglected and even at times looked upon as an irksome nuisance. There is reason then, Venerable Brothers, why in obedience to the voice of Our conscience and in answer to many prayers, We should give honor before the eyes of all to the beauty, the grandeur, the glory of Mother Church. To her after God we owe everything.

4. And one may hope that these Our instructions and exhortations will be all the more helpful to the faithful in the circumstances of today. For We know that if all the painful calamities of this turbulent period, that cruelly torture almost countless men, are accepted as from God's hands with calm and submissive spirit, they naturally lift souls above the passing things of earth to those of Heaven that abide forever, and stimulate a certain unsuspected thirst and keen desire for spiritual things. Thus, with the added grace of the Divine Spirit, men are moved and, one might say, compelled to be more thoughtful in seeking the Kingdom of God.

5. The more men are withdrawn from the vanities of this world and from an inordinate love of temporal things, certainly the more likely it is that they will perceive the light of heavenly mysteries. But the vanity and emptiness of earthly riches are more manifest today than perhaps at any other period, when kingdoms and States are crumbling, when huge piles of goods and all kinds of wealth are sunk in the measureless depths of the sea, and cities, towns and fertile fields are strewn with massive ruins and defiled with the blood of brothers.

6. Moreover, We trust that the following exposition of the

doctrine of the Mystical Body of Christ will be acceptable and useful to those, also, who are without the fold of the Church. This confidence is based not only on the fact that their goodwill toward the Church seems to grow from day to day, but also because, while before their eyes today nation rises up against nation, kingdom against kingdom, and discord is sown everywhere and the seeds of envy and hatred, if they turn their gaze to the Church, if they contemplate her divinely-given unity—by which all men of every race are united to Christ in the bond of brotherhood—they will be forced to admire this fellowship in charity, and with the guidance and assistance of Divine grace will long to share in the same union and charity.

ONE IN CHRIST

7. There is a special reason, too, a supremely happy reason, that brings this mystery to Our mind and with it a deep sense of joy. During the year that has passed since the twenty-fifth anniversary of Our Episcopal consecration, We have had the great consolation of witnessing something that has made the image of the Mystical Body of Jesus Christ stand out most clearly before the whole world. Though a deadly and long war has pitilessly broken the bond of brotherly union between nations, We have seen Our children in Christ, in whatever part of the world they happened to be, with one heart and one affection lift up their souls to the common Father, who, carrying in His own heart the cares and fears of all, is guiding the bark of the Catholic Church in the teeth of a raging tempest.

8. This is a testimony to the marvelous union existing among Christians; but it also proves that, as Our paternal love embraces all peoples, whatever their nationality and race, so Catholics the world over, though their countries have drawn the sword against each other, look up to the Vicar of Jesus Christ as to the loving Father of them all, who with unswerving impartiality and unsullied judgment rising above the conflicting gales of human passions, speaks truth and justice and charity and with all His power defends them.

9. We have been no less consoled to know that with ready generosity a fund has been created for the erection of a church in Rome to be dedicated to Our saintly predecessor and patron Eugene I. As this temple to be built through the gracious gifts of all the faithful will be a lasting memorial of this happy event, so We desire to offer this Encyclical Letter in testimony of Our gratitude. It tells

of those living stones which rest upon the living corner-stone, which is Christ, and are built together into a holy temple, far surpassing any temple built by hands, into a habitation of God in the Spirit.

10. But the chief reason for Our present exposition of this sublime doctrine is our solicitude for the souls entrusted to us. Much indeed has been written on this subject; and We know that many today are turning with greater zest to a study which delights and nourishes Christian piety. This, it would seem, is chiefly because a revived interest in the sacred liturgy, the more widely spread custom of receiving Holy Communion and the more fervent devotion to the Sacred Heart of Jesus practiced today have brought many souls to a deeper consideration of the unsearchable riches of Christ which are preserved in the Church.

11. Add to this, that recent documents on Catholic Action, by drawing closer the bonds of union between Christians and between them and the ecclesiastical hierarchy and especially the Roman Pontiff, have undoubtedly helped not a little to place this truth in its proper light. Nevertheless, while We can derive legitimate joy from all this, We must confess that grave errors in regard to this doctrine are being spread among those outside the true Church, and that among the faithful, too, inaccurate or thoroughly false ideas are entering which turn minds aside from the straight path of truth.

12. For while there still survives a false *rationalism*, which ridicules anything that transcends and defies the power of human genius, and which is accompanied by a cognant error, *popular naturalism* they call it, which sees and wants to see in the Church nothing but a juridical and social union; there is, on the other hand, a false *mysticism* creeping in, which in its attempt to eliminate the immovable frontier that separates creatures from their Creator garbles the Sacred Scriptures.

13. As a result of these conflicting and mutually antagonistic schools of thought, some through empty fear look upon so profound a doctrine as something dangerous and so they fight shy of it as of the beautiful but forbidden fruit of Paradise. It is not so. Mysteries revealed by God cannot be harmful to men; nor should they remain as treasures hidden in a field, useless. They have been given from on high precisely to help the spiritual progress of those who study them in a spirit of piety. For, as the Vatican Council teaches, "reason illumined by faith, if it seeks earnestly, piously and wisely, does attain, under God, to a certain knowledge and a most helpful

knowledge of mysteries, by considering their analogy with what it knows naturally, and their mutual relations and their common relation with man's last end," although, as the same holy Synod observes, reason even thus illumined "is never made capable of understanding these mysteries as it does those truths which form its proper object."

14. After pondering all this long and seriously before God, We consider it part of Our pastoral duty to explain to the entire flock of Christ through this Encyclical Letter the doctrine of the Mystical Body of Christ and of the union of this Body of the Faithful with the Divine Redeemer; and then from this consoling doctrine to point certain lessons that will make a deeper study of this mystery bear yet richer fruits of perfection and holiness. Our purpose is to throw an added ray of glory on the supreme beauty of the Church; to bring out into fuller light the exalted supernatural nobility of the faithful, who in the Body of Christ are united with their Head; and finally to exclude definitively the many errors current in this matter.

PART I

CHURCH, MYSTICAL BODY OF CHRIST

15. When one reflects on this doctrine, one recalls immediately the words of the Apostle: "Where sin abounded, grace did more abound." All know that the father of the whole human race was constituted by God in a state so exalted that he was to hand on to his posterity, together with earthly existence, the heavenly life of Divine grace. But after the unhappy fall of Adam, the universal progeny of mankind, infected by a hereditary stain, lost their sharing of the Divine Nature, and we were all children of wrath. But God, all merciful, "so loved the world as to give his only-begotten Son": and the Word of the Eternal Father, through this same Divine love, assumed human nature from the race of Adam—but an innocent and spotless nature it was—so that He, as a new Adam, might be the source whence the grace of the Holy Spirit should flow unto all the children of the first parent. Through the sin of the first man they had been excluded from adoption into the children of God; through the Word Incarnate, made brothers according to the flesh of the only-begotten Son of God, they would receive the power to become the sons of God.

16. As He hung upon the Cross, Christ Jesus not only

avenged the justice of the Eternal Father that had been flouted, but He also won for us, His brothers, an unending flow of graces. It was possible for Him personally, immediately to impart these graces to men; but He wished to do so only through a visible Church that would be formed by the union of men, and thus through that Church every man would perform a work of collaboration with Him in dispensing the graces of Redemption. The Word of God willed to make use of our nature, when in excruciating agony He would redeem mankind; in much the same way throughout the centuries He makes use of the Church that the work begun might endure.

17. If we would define and describe this true Church of Jesus Christ—which is the One, Holy, Catholic, Apostolic, Roman Church—we shall find no expression more noble, more sublime or more Divine than the phrase which calls it "the Mystical Body of Jesus Christ." This title is derived from and is, as it were, the fair flower of the repeated teaching of Sacred Scripture and the Holy Fathers.

THE CHURCH, A BODY

18. That the Church is a body is frequently asserted in Sacred Scripture. "Christ," says the Apostle, "is the Head of the Body of the Church." If the Church is a body, it must be an unbroken unity according to those words of Paul: "Though many, we are one body in Christ." But it is not enough that the Body of the Church be an unbroken unity; it must also be something definite and perceptible to the senses, as Our predecessor of happy memory, Leo XIII, in his Encyclical *Satis cognitum* asserts: "The Church is visible because she is a Body." Hence they err in a matter of Divine truth, who imagine the Church to be invisible, intangible, a something merely "pneumatological," as they say, by which many Christian communities, though they differ from each other in their profession of faith, are united by a bond that eludes the senses.

19. But a body calls also for a multiplicity of members, which are linked together in such a way as to help one another. And as in our mortal composite being when one member suffers, all other members share its pain, and the healthy members come to the assistance of those ailing; so in the Church the individual members do not live for themselves alone, but also help their fellows, and all

work in mutual collaboration for their common comfort and for the more perfect building up of the whole Body.

20. Again, as in nature a body is not formed by any haphazard grouping of members but must be constituted of organs, that is, members that have not the same function and are arranged in due order; so for this reason above all the Church is called a body, that it is constituted by the coalescence of structurally united parts, and that it has a variety of members reciprocally dependent. It is thus the Apostle describes the Church when he writes: "As in one body we have many members, but all the members have not the same office: so we being many are one body in Christ, and everyone members one of another."

21. One must not think, however, that this ordered or "organic" structure of the Body of the Church contains only hierarchical elements and with them is complete; or, as an opposite opinion holds, that it is composed only of those who enjoy charismatic gifts—though members gifted with miraculous powers will never be lacking in the Church. That those who exercise sacred power in this Body are its first and chief members, must be maintained uncompromisingly. It is through them, commissioned by the Divine Redeemer Himself, that Christ's apostolate as teacher, king, priest, is to endure.

22. At the same time, when the Fathers of the Church sing the praises of this Mystical Body of Christ with its ministries, its variety of ranks, its offices, its conditions, its order, its duties, they are thinking not only of those who have received sacred orders, but of all those, too, who, following the evangelical counsels, pass their lives either actively among men or in the silence of the cloister, or who aim at combining the active and contemplative life according to their Institute. They were thinking of those who, though living in the world, consecrate themselves wholeheartedly to spiritual or corporal works of mercy; as well as those who live in the state of holy matrimony.

23. Indeed, let this be clearly understood, especially in these our days: the fathers and mothers of families, and those who are spiritual parents through Baptism, and in particular those members of the laity who assist the ecclesiastical Hierarchy in spreading the Kingdom of the Divine Redeemer, occupy an honorable, even though often lowly place in the Christian community. Under the impulse of God and with His help they can reach the peak of holiness; and

such holiness, Jesus Christ has promised, will never be wanting to the Church.

24. Now we see how the human body is given its own means to provide for its own life, health and growth and for the same of all its members. Similarly the Saviour of mankind, out of His infinite goodness, has provided in a marvelous way for His Mystical Body, endowing it with the Sacraments; so that by so many consecutive, graduated graces, as it were, its members should be supported from the cradle to life's last breath, and that the social needs of the Church might also be generously provided for.

BAPTIZED INTO ONE BODY

25. As all know, through the waters of Baptism those who are born into this world, being dead in sin, are not only born again and made members of the Church, but, being stamped with a spiritual seal, they become capable and fit to receive the other sacraments. By the chrism of Confirmation, the faithful are given added strength to protect and defend the Church, their Mother, and the faith she has given them. In the Sacrament of Penance a saving medicine is offered to the Church's members who have fallen into sin, not only to provide for their own health, but to remove from other members of the Mystical Body all danger of contagion, or rather to afford them the tonic of virtuous example.

26. Nor is that enough; for in the Holy Eucharistic the faithful are nourished and grow strong at the same table, and in a Divine, ineffable way are brought into union with each other and with the Divine Head of the whole Body. Finally, like a devoted mother the Church is at the bedside of those who are sick unto death; and if it be not always God's will that by the sacred anointing of the sick she restore health to this mortal body, yet she does minister supernatural medicine for wounded souls, and sends new citizens on to Heaven to enjoy forever the happiness of God—new advocates assigned to her.

27. For the social needs of the Church, Christ has provided in a particular way by two sacraments which He instituted. Through Matrimony, when the contracting parties are ministers of grace to each other, provision is made for the external and properly regulated increase of Christian society and, what is of greater importance, for the correct religious education of the offspring, without which this Mystical Body would be in grave danger. Through

Holy Orders men are set aside and consecrated to God, to offer in sacrifice the Eucharistic Victim, to feed the flock of the faithful with the Bread of Angels and the food of doctrine, to guide them in the way of God's commandments and counsels, to strengthen them with all the other supernatural helps.

28. Here it is pertinent to remark that, just as at the beginning of time God gave man's body the most extraordinary power to subject all creatures to himself and to increase and multiply and fill the earth, so at the beginning of the Christian era He gave the Church those means that were needed to overcome dangers without number and to fill not only the whole world but the realm of heaven as well.

29. Only those are really to be included as members of the Church who have been baptized and profess the true faith and who have not unhappily withdrawn from Body-unity or for grave faults been excluded by legitimate authority. "For in one Spirit," says the Apostle, "were we all baptized into one Body, whether Jews or Gentiles, whether bond or free." As, therefore, in the true Christian community there is only one Body, one Spirit, one Lord and one Baptism, so there can be only one Faith. And so if a man refuse to hear the Church, let him be considered—so the Lord commands—as a heathen and a publican. It follows that those who are divided in faith or government cannot be living in one Body such as this, and cannot be living the life of its one Divine Spirit.

30. One must not imagine that the Body of the Church, just because it bears the name of Christ, is made up during the days of its earthly pilgrimage only of members conspicuous for their holiness, or consists only of the group of those whom God has predestined to eternal happiness. It is the Saviour's infinite mercy that allows place in His Mystical Body here for those whom He did not exclude from the banquet of old. For not every sin, however grave and enormous it be, is such as to sever a man automatically from the Body of the Church, as does schism or heresy or apostasy. Men may lose charity and Divine grace through sin and so become incapable of supernatural merit, and yet not be deprived of all life, if they hold on to faith and Christian hope, and illumined from above they are spurred on by the strong promptings of the Holy Spirit to salutary fear and by God are moved to prayer and penance for their sins.

31. Let everyone then abhor sin, which defiles the members

of our Redeemer; but if anyone unhappily falls and his obstinacy has not made him unworthy of communion with the faithful, let him be received with all affection and let eager charity see in him a weak member of Jesus Christ. For, as the Bishop of Hippo remarks, it is better "to be cured within the Church's community than to be cut off from its body as incurable members." "No reason to despair of the health of whatever is still part of the body; once it has been cut off, it can be neither cured nor healed."

32. In the course of the present study, Venerable Brothers, we have thus far seen that the Church has been so constituted, that it may be likened to a body. We must now explain clearly and precisely why it is to be called not merely a body, but the Body of Jesus Christ. This follows from the fact that Our Lord is the Founder, the Head, the Support and the Saviour of this Mystical Body.

CHRIST, FOUNDER OF THE BODY

33. As we set out briefly to expound in what sense Christ founded His social Body, the following thought of Our predecessor of happy memory, Leo XIII, occurs to Us at once: "The Church which, already conceived, came forth from the side of the second Adam in His sleep on the Cross, first showed herself before the eyes of men on the great day of Pentecost." For the Divine Redeemer began the building of the mystical temple of the Church when by His preaching He announced His precepts; He completed it when He hung glorified on the Cross; and He manifested and proclaimed it when He sent the Holy Ghost as Paraclete in visible form on His disciples.

34. For while fulfilling His office as preacher, He chose Apostles, sending them as He had been sent by the Father, namely as teachers, rulers, instruments of holiness in the assembly of the believers; He appointed their chief and His Vicar on Earth; He made known to them all things whatsoever He had heard from His Father; He also established Baptism by which those who should believe would be incorporated in the Body of the Church; and finally when He came to the close of His life, at the Last Supper He instituted the wonderful Sacrifice and Sacrament of the Eucharist.

35. That He completed His work on the gibbet of the Cross is the unanimous teaching of the Holy Fathers, who assert that the Church was born from the side of Our Saviour on the Cross

like a new Eve, mother of all the living. "And it is now," says the great Ambrose, speaking of the pierced side of Christ, "that it is built, it is now that it is formed, it is now that it is . . . moulded, it is now that it is created. . . . Now it is that arises a spiritual house for a holy priesthood." One who reverently considers this venerable teaching will easily discover the reasons on which it is based.

36. And first of all, by the death of Our Redeemer, the New Testament took the place of the Old Law which had been abolished; then the Law of Christ together with its mysteries, laws, institutions and sacred rites was ratified for the whole world in the blood of Jesus Christ. For, while our Divine Saviour was preaching in a restricted area—He was not sent but to the sheep that were lost of the house of Israel—the Law and the Gospel were together in force; but on the gibbet of His death Jesus made void the Law with its decrees, fastened the handwriting of the Old Testament to the Cross, establishing the New Testament in His blood, shed for the whole human race. "To such an extent, then," says Saint Leo the Great, speaking of the Cross of Our Lord, "was there effected a transfer from the Law to the Gospel, from the Synagogue to the Church, from many sacrifices to one Victim, that, as Our Lord expired, that mystical veil which shut off the innermost part of the temple and its sacred secret from the main temple was rent violently from top to bottom."

37. On the Cross, then, the Old Law died, soon to be buried and to be a bearer of death, in order to give way to the New Testament, of which Christ had chosen the Apostles as qualified ministers; and it is by the power of the Cross that Our Saviour, although He had been constituted the Head of the whole human family in the womb of the Blessed Virgin, exercises fully the office itself of Head in His Church. "For it was through His triumph on the Cross," according to the teaching of the Angelic and Common Doctor, "that He won power and dominion over the gentiles;" by that same victory He increased that immense treasury of graces, which, as He reigns in glory in Heaven, He lavishes continuously on His mortal members. It was by His blood shed on the Cross that God's anger was removed, and that all the heavenly gifts, especially the spiritual graces of the New and Eternal Testament, could then flow from the fountains of our Saviour for the salvation of men, of the faithful first of all. It was on the tree of

the Cross, finally, that He entered into possession of His Church, that is, all the members of His Mystical Body; for they would not have been united to this Mystical Body through the waters of Baptism except by the salutary virtue of the Cross, by which they had been already brought under the complete sway of Christ.

38. But if Our Saviour, by His death became, in the full and complete sense of the word, the Head of the Church, it was likewise through His blood that the Church was endowed with that fullest communication of the Holy Spirit, through which, from the time when the Son of Man was lifted up and glorified on the gibbet by His sufferings, she is divinely illumined. For then, as Augustine notes, with the rending of the veil of the temple it happened that the dew of the Paraclete's gifts, which heretofore had descended only on the fleece, that is on the people of Israel, fell copiously and abundantly (while the fleece remained dry and deserted) on the whole earth, that is, on the Catholic Church, which is confined by no boundaries of race or territory.

OPENED FOUNTAIN OF DIVINE GRACES

39. Just as, at the first moment of the Incarnation, the Son of the Eternal Father adorned with the fulness of the Holy Spirit the human nature which was substantially united to Him, that it might be a fitting instrument of the Divinity in the sanguinary task of the Redemption, so at the hour of His precious death He wished that His Church should be enriched with the abundant gifts of the Paraclete in order that, in dispensing the Divine fruits of the Redemption, it might be for the Incarnate Word a powerful instrument that would certainly never fail. For the juridical mission of the Church, and the power to teach, govern and administer the Sacraments derive their supernatural efficacy and force for the building up of the Body of Christ from the fact that Jesus Christ, hanging on the Cross, opened up to His Church the fountain of Divine graces, which protect it from ever teaching men false doctrine, and enable it to rule them for their soul's salvation through supernaturally enlightened Pastors and to bestow on them abundant heavenly graces.

40. If we closely consider all these mysteries of the Cross, those words of the Apostles are no longer obscure for us, in which he teaches the Ephesians that Christ by His blood made the Jews and the Gentiles one, "breaking down the middle wall of partition

... in his flesh" by which the two peoples were divided; and that He had made the Old Law void "that he might make the two in himself into one new man," that is the Church, and might reconcile both to God by the Cross.

41. The Church which He founded by His blood, He strengthened on the day of Pentecost by a special power, given from Heaven. For, having solemnly installed in his exalted office him whom He had already nominated as His Vicar, He had ascended into Heaven; and sitting now at the right hand of the Father He wished to make known and proclaim His Spouse through the visible coming of the Holy Spirit with the sound of a mighty wind and tongues of fire. For just as He Himself, when He began to preach, was made known by His Eternal Father through the Holy Spirit descending and remaining on Him; so likewise, as the Apostles were about to enter upon their office of preaching, Christ Our Lord sent the Holy Spirit down from Heaven, to touch them with tongues of fire and to point out as by the finger of God the supernatural mission and supernatural office of the Church.

CHRIST, HEAD OF THE BODY

42. That this Mystical Body which is the Church should be called Christ's, is proved, in the second place, from the fact that He must be universally acknowledged as its actual head. "He," as St. Paul says, "is the Head of the Body, the Church." He is the Head from whom the whole body, perfectly organized, "groweth and maketh increase unto the edifying of itself."

43. You are aware, Venerable Brothers, of the brilliant language used by the masters of Scholastic Theology, and chiefly by the Angelic and Common Doctor, when treating this question; and you know that the reasons advanced by Aquinas are a faithful reflection of the mind and writings of the Holy Fathers, who after all merely repeated and commented on the inspired word of Sacred Scripture.

44. However, for the good of all we wish to touch this point briefly. And, first of all, it is clear that the Son of God and of the Blessed Virgin is to be called the Head of the Church for His singular pre-eminence. For the Head is in the highest place. But who is in higher place than Christ, God, who as the Word of the Eternal Father must be acknowledged to be the "first born of every creature?" Who has reached more lofty heights than Christ, Man, who,

though born of the Immaculate Virgin, is the true and natural Son of God, and thanks to His miraculous and glorious resurrection, a resurrection triumphant over death, has become the "first born of the dead?" Who finally has been so exalted as He, who as "the one Mediator of God and men" has in a most marvellous manner linked earth to heaven, who raised on the Cross, as on a throne of mercy, has drawn all things to Himself, who as the Son of Man, chosen from among countless, is the object of God's love beyond all men, all angels and all creation?

45. Because Christ is so exalted, He alone by every right rules and governs the Church; and herein is yet another reason why He must be likened to a head. As the head is the "royal citadel" of the body—to use the words of Ambrose—and all the members, over which it is placed for their good, are naturally guided by it as being endowed with superior powers, so the Divine Redeemer holds the helm of the universal State of Christians, and directs its course. And as a government of human society means merely this, to lead men to the end proposed by means that are expedient, just and helpful, it is easy to see how our Saviour, model and ideal of good Shepherds, performs all these functions in a most striking way.

46. For while still on earth, He instructed us by precept, counsel and warning in words that shall never pass away, and will be spirit and life to all men of all times. Moreover, He conferred a triple power on His Apostles and their successors, to teach, to govern, to lead men to holiness. This triple power, defined by special ordinances, by rights and obligations, He made the fundamental law of the whole Church.

47. But our Divine Saviour governs and guides His community also directly and personally. For it is He who reigns within the minds and hearts of men and bends and subjects to His purpose their wills even when rebellious. "The heart of the King is in the hand of the Lord; whithersoever he will, he shall turn it." By this interior guidance the "Shepherd and Bishop of our souls" not only watches over individuals, but exercises His providence over the universal Church as well, whether by enlightening and giving courage to the Church's rulers for the loyal and effective performance of their respective duties, or by singling out from the body of the Church—especially when times are grave—men and women of conspicuous holiness, who may point the way for the rest of Christendom to the perfecting of His Mystical Body.

48. Besides, from Heaven Christ never ceases to look down with extraordinary love on His unspotted Spouse so sorely tried in her earthly exile; and when He sees her in danger, either Himself or through the ministry of His Angels, or through her whom we hail the Help of Christians, and other heavenly advocates, takes her out of the tempestuous sea, and in calm and tranquil waters comforts her with the peace "which surpasseth all understanding."

49. But we must not think that He rules only in a hidden or extraordinary way. On the contrary, our Divine Redeemer also governs His Mystical Body in a visible way and ordinarily through His Vicar on earth. You know, Venerable Brothers, that after He had ruled the "little flock" Himself during His mortal pilgrimage, when about to leave this world and return to the Father, Christ Our Lord entrusted to the chief of the Apostles the visible government of the entire community He had founded. He was all wise; and how could He leave without a visible head the body of the Church He had founded as a human society?

CHRIST AND HIS VICAR

50. Nor against this may one argue, that the primacy of jurisdiction established in the Church gives such a Mystical Body two heads. For Peter in virtue of his Primacy is only Christ's Vicar; so that there is only one chief Head of this Body, namely Christ. He never ceases personally to guide the Church by an unseen hand, though at the same time He rules it externally, visibly through him who is His representative on earth. After His glorious Ascension into Heaven, this Church rested not on Him alone, but on Peter, too, its visible foundation stone. That Christ and His Vicar constitute one only Head is the solemn teaching of Our predecessor of immortal memory, Boniface VIII, in the Apostolic Letter *Unam Sanctam*; and his successors have never ceased to repeat the same.

51. They, therefore, walk the path of dangerous error who believe that they can accept Christ as the Head of the Church, while they reject genuine loyalty to His Vicar on earth. They have taken away the visible head, broken the visible bonds of unity, and they leave the Mystical Body of the Redeemer in such obscurity and so maimed, that those who are seeking the haven of eternal salvation cannot see it and cannot find it.

52. What we have thus far said of the universal Church must be understood also of the individual Christian communities, whether

Eastern or Latin, which go to make up the one Catholic Church. For they, too, are ruled by Christ Jesus through the voice of their own respective Bishops. Bishops, then, must be considered as the nobler members of the universal Church, for they are linked in an altogether special way to the Divine Head of the whole Body and so are rightly called "principal parts of the members of the Lord"; what is more, as far as each one's own diocese is concerned, they each and all as true Shepherds feed the flocks entrusted to them and rule them in the name of Christ. Yet in exercising this office they are not altogether independent, but are duly subordinate to the authority of the Roman Pontiff; and although their jurisdiction is inherent in their office, yet they receive it directly from the same Supreme Pontiff. Hence, they should be revered by the Faithful as divinely appointed successors of the Apostles. To Bishops more than to the rulers of this world, even those in supreme authority, should be applied the sentence: "Touch not my anointed ones." For Bishops have been anointed with the chrism of the Holy Spirit.

CHRIST REQUIRES THE BODY'S HELP

53. That is why We are deeply pained when We hear that not a few of Our Brother Bishops are being attacked and persecuted not only in their own person, but—what is more cruel and heart-rending for them—in the Faithful committed to their care, in those who share their apostolic labor, even in the Virgins consecrated to God; and all this, just because they are a pattern of the flock from the heart, and conserve, with justifiable energy and loyalty, the sacred "deposit of faith" confided to them, just because they insist on the sacred laws that have been engraved by God on the souls of men, and, after the example of the Supreme Shepherd, defend their flock against ravenous wolves. Such an offense We consider as committed against Our own person, and We repeat the magnificent words of Our predecessor of immortal memory, Gregory the Great: "Our honor is the united strength of Our Brothers; and We are truly honored, when due honor is given to each and everyone."

54. Because Christ the Head holds such an eminent position, one must not think that He does not require the Body's help. What Paul said of the human organism is to be applied likewise to this Mystical Body: "The head cannot say to the feet: I have no need of you." It is manifestly clear that the Faithful need the help of the

Divine Redeemer, for He has said: "Without me you can do nothing," and in the teaching of the Apostle, every advance of this Body towards its perfection derives from Christ the Head. Yet, this, too, must be held, marvelous though it appear: Christ requires His members.

55. First, the person of Jesus Christ is borne by the Supreme Pontiff, who in turn must call on others to share much of His solicitude lest He be overwhelmed by the burden of His pastoral office, and must be helped daily by the Church praying. Moreover, Our Saviour does not rule the Church directly in a visible manner, and so in carrying out the work of Redemption He wishes to be helped by the members of His Body. This is not because He is indigent and weak, but rather because He has so willed it for the greater glory of His unspotted Spouse. Dying on the Cross, He left to His Church the immense treasury of the Redemption; towards this she contributed nothing. But when those graces come to be distributed, not only does He share this task of sanctification with His Church, but He wants it in a way to be due to her action. Deep mystery this, subject of inexhaustible meditation: that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention, and on the assistance of pastors of souls and of the faithful, especially of fathers and mothers of families, which they must offer to Our divine Saviour as though they were His associates.

56. To the reasons thus far adduced to show that Christ the Lord should be called the Head of the society which is His Body, three others may be added here. They are closely related to one another.

57. We begin with the similarity which we see existing between Head and body, in that they have the same nature. Our human nature is inferior to angelic nature; and yet, be it observed, through God's goodness it has risen above angelic nature: "For Christ," as Aquinas says, "is Head of the angels; for even in His humanity He is superior to angels. Even as man He illumines the angelic intellect and influences the angelic will. But in respect to similarity of nature Christ is not Head of the angels, because He did not take hold of the angels—to quote the Apostle—but of the seed of Abraham." And Christ not only took our nature, He became one of our flesh and blood with a frail body that could suffer and die.

58. But "if the Word emptied Himself, taking the form of a slave," it was that He might make His brothers in the flesh partakers of the Divine Nature, in this earthly exile through sanctifying grace, in Heaven through the joys of eternal bliss. The reason why the only begotten Son of the Eternal Father wished to be a Son of Man, was that we might be made conformed to the image of the Son of God and be renewed according to the image of Him who created us. Let those, then, who glory in the name of Christian all look to our Divine Saviour as the most exalted and most perfect exemplar of all virtues; but then let them also, by careful avoidance of sin and assiduous practice of virtue, bear witness by their conduct to His teaching and His life, so that when God appears they may be like unto Him and see Him as He is.

59. The whole Body of the Church, no less than the individual members, should bear resemblance to Christ. Such is His will. And we see that realized when following in the footsteps of her Founder she teaches, she governs and offers the Divine Sacrifice. Embracing the evangelical counsels she reflects the Redeemer's poverty, obedience and virginal purity. Enriched with institutes of many different kinds as with so many precious jewels, she points out Christ deep in prayer on the mountain, or preaching to the people or healing the sick and wounded and bringing sinners back to the path of virtue, or in a word doing good to everyone. What wonder then if, while she walks this earth, she be persecuted like Christ, hounded and weighed down with sorrows.

PERFECTION IN CHRIST

60. Christ must be acknowledged Head of the Church for this reason too, that, as supernatural gifts have found their supreme fulness and perfection in Him, it is from this fulness that His Mystical Body receives. It is an observation made by a number of Fathers, that as the Head of our mortal body is the seat of all the senses, while the other parts of our organism have only the sense of touch, so all the powers that are found in Christian society, all the gifts, all the extraordinary graces, all attain their utmost perfection in the Head, Christ. "In Him it hath well pleased the Father that all fulness should dwell." He is gifted with those supernatural powers that accompany the hypostatic union. Is not the Holy Spirit dwelling in Him with a fulness of grace, than which no greater can be imagined? To Him has been given "power over all flesh"; "all the treas-

ures of wisdom and knowledge are in Him" abundantly. The knowledge which is called "vision," He possesses with such clarity and comprehensiveness that it surpasses similar celestial knowledge found in all the saints of Heaven. So full of grace and truth is He, that of His inexhaustible fulness we have all received.

61. These words of the disciple, whom Jesus loved, lead us to the last reason why Christ our Lord should be declared in a very particular way Head of His Mystical Body. In us the nerves reach from the head to all parts of the body and give them the power to feel and move; in like manner our Saviour communicates power to His Church so that the things of God are understood more clearly and more eagerly desired by the faithful. From Him shines into the Body of the Church whatever light illumines supernaturally the minds of those who believe, from Him every grace to make them holy, as He is holy.

62. Christ enlightens His whole Church. This is evident from almost numberless passages from the Sacred Scriptures and holy Fathers. "No man hath seen God at any time: the only-begotten Son who is in the bosom of the Father, he hath declared Him." Come a teacher from God to give testimony to the truth, He shed such light upon the nascent apostolic Church that the chief of the Apostles exclaimed: "Lord, to whom shall we go? thou hast the words of eternal life." From Heaven He assisted the evangelists in such a way that as members of Christ they wrote what they had learnt at the dictation, as it were, of the Head. And for us today, who still linger on in this earthly exile, He is the author of faith as in our heavenly house He will be its finisher. It is He who grants the light of faith to believers; it is He who from His Divine riches imparts the supernatural gifts of knowledge, understanding and wisdom to the pastors and teachers and above all to His Vicar on earth, so that they may faithfully preserve the treasury of faith, defend it, with reverence and devotion explain and protect it. It is He who, though unseen, presides at the Church's Councils and guides them.

63. Holiness begins from Christ; by Christ it is effected. For no act conducive to salvation can be performed unless it proceeds from Him as its supernatural cause. "Without me," He says, "you can do nothing." If we grieve and do penance for our sins, if with filial fear and hope we turn again to God, it is because He is leading us. Grace and glory flow from His unfathomed fulness.

Our Saviour is continually pouring out His gifts of counsel, fortitude, fear and piety, especially on the leading members of His Body, so that the whole Body may grow daily more and more in spotless holiness. When the Sacraments of the Church are administered by external rite, it is He who produces their effect in souls. He nourishes the redeemed with His own flesh and blood, and thus calms the soul's turbulent passions; He gives increase of grace and is preparing future glory for souls and bodies.

64. All these treasures of His Divine goodness He is said to disburse to the members of His Mystical Body, not merely because He, who is the Eucharistic Victim on earth and the glorified Victim in Heaven, lets His wounds and prayers plead our cause before the Eternal Father, but because He selects, He determines, He distributes every single grace to every single person "according to the measure of the giving of Christ." Hence it follows that from our Lord as from a fountain-head "the whole body compacted and fitly joined by which every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity."

CHRIST, SUPPORT OF THE BODY

65. The thoughts which We have expounded, briefly and succinctly tracing the manner in which Christ our Lord wishes that His abundant graces should flow from His fulness into the Church, in order that it should become most like Himself, help not a little to clarify the third reason why the social Body of the Church should be honored by the name of Christ: that reason lies in the fact that our Saviour Himself sustains in a Divine manner the society which He founded.

66. As Bellarmine notes with acumen and accuracy, this naming of the Body of Christ is not to be explained solely by the fact that Christ must be called the Head of His Mystical Body, but also by the fact that He so sustains the Church, and so in a certain sense lives in the Church that it is, as it were, another Christ. The doctor of the Gentiles in his letter to the Corinthians affirms this when, without further qualification, he called the Church "Christ," following no doubt the example of his Master who called out to him from on high, when he was attacking the Church: "Saul, Saul, why persecutest thou Me?" Indeed, if we are to believe Gregory of Nyssa, the Church is often called "Christ" by the Apostle; and

you are conversant, Venerable Brothers, with that phrase of Augustine: "Christ preaches Christ."

67. But this noble title of the Church must not be so taken, as if that ineffable bond by which the Son of God assumed a definite human nature belongs to the universal Church; but it consists in this, that our Saviour shares His most personal prerogatives with the Church in such a way that she may portray in her whole life, both external and interior, a most faithful image of Christ. For in virtue of the juridical mission by which our Divine Redeemer sent His Apostles into the world, as He had been sent by the Father, it is He who through the Church baptizes, teaches, rules, looses, binds, offers, sacrifices. But in virtue of that higher, interior and wholly sublime communication, with which We dealt when We described the manner in which the Head influences the members, Christ our Lord brings the Church to live His own supernatural life, by His divine power permeates His whole Body and nourishes and sustains each of the members according to the place which they occupy in the Body, very much as the vine nourishes and makes fruitful the branches which are joined to it.

68. If we examine closely this Divine principle of life and power given by Christ, in so far as it constitutes the very source of every gift and created grace, we easily see that it is nothing else than the Holy Spirit, the Paraclete who proceeds from the Father and the Son, and who is called in a special way the "Spirit of Christ" or the "Spirit of the Son." For it was by his Breath of grace and truth that the Son made beautiful His soul in the immaculate womb of the Blessed Virgin; this Spirit delights to dwell in the dear soul of our Redeemer as in His most cherished shrine; this Spirit Christ merited for us on the Cross by shedding His own blood; this Spirit He bestowed on the Church for the remission of sins, when He breathed on the Apostles; and while Christ alone received this Spirit without measure, to the members of the Mystical Body He is imparted only according to the measure of the giving of Christ, from Christ's own fulness. But after Christ's glorification on the Cross, His Spirit is communicated to the Church in an abundant outpouring, so that she, and her single members, may become daily more and more like to Our Saviour. It is the Spirit of Christ that has made us adopted sons of God in order that one day "we all beholding the glory of the Lord with open face may be transformed into the same image from glory to glory."

69. To this Spirit of Christ, too, as to an invisible principle, is to be ascribed the fact that all the parts of the Body are joined one with the other and with their exalted Head; for He is entire in the Head, entire in the Body and entire in each of the members. To the members He is present and assists them in proportion to their various tasks and offices and the greater or less grade of spiritual health which they enjoy. It is He who through His heavenly grace is the principle of every supernatural act in all parts of the Body. It is He who, while He is personally present and divinely active in all the members, also acts in the inferior members through the ministry of the higher members. Finally, while with His grace He provides for the constant growth of the Church, He yet refuses to dwell with sanctifying grace in members that are wholly severed from the Body. This presence and activity of the Spirit of Jesus Christ is tersely and vigorously described by Our Predecessor of immortal memory Leo XIII in his Encyclical Letter *Divinum Illud* in these words: "Let it suffice to say that, as Christ is the Head of the Church, so is the Holy Spirit her soul."

70. If that vital principle by which the whole community of Christians is sustained by its Founder be considered now not in itself, but in its created effects, it consists in those heavenly gifts which our Redeemer together with His Spirit bestows on the Church and which He and His Spirit, from whom come supernatural light and holiness, make operative in the Church. The Church, then, no less than each of her holy members can make this thought of the Apostle her own: "And I live, now not I; but Christ liveth in me."

CHRIST, SAVIOUR OF THE BODY

71. The account which We have given you of the "Mystic Head" would indeed remain incomplete, if We were not at least briefly to touch on this thought of the same Apostle: "Christ is the Head of the Church; He is the saviour of His Body." For in these words we have the last reason why the Body of the Church is given the name of Christ. Christ is, namely, the Divine Saviour of this Body. The Samaritans were right in proclaiming Him "Saviour of the world;" indeed He is most certainly to be called the "Saviour of all men," even though We must add, with Paul: "especially of the faithful." Before all others, that is, He has purchased with His blood His members, who constitute the Church.

72. But since We have already treated this subject clearly enough when treating of the Church's birth on the Cross, of Christ as the source of light and principle of sanctity, and of Christ as Support of His Mystical Body, there is no reason why We should explain it further; but rather let us all, giving perpetual thanks to God, meditate on it with a humble and attentive mind. For what Our Lord, hanging on the Cross, began, He does not cease to continue always and uninterruptedly amid the joys of Heaven: "Our Head," says St. Augustine, "intercedes for us: some members He is receiving, others He is chastising, others cleansing, others consoling, others creating, others calling, others recalling, others correcting, others renewing." But to us it has been granted to collaborate with Christ in this work of salvation, "from one and through one saved and saving."

THE CHURCH, THE "MYSTICAL" BODY OF CHRIST

73. And now, Venerable Brothers, We come to that part of Our explanation, in which We desire to make clear that the Body of Christ, which is the Church, should be called mystical. This word, used by many early writers, has the sanction of numerous Pontifical documents. There are several reasons why it should be used; for by it we may distinguish the Body of the Church, which is a society whose Head and Ruler is Christ, from His physical Body, which born of the Virgin Mother of God now sits at the right hand of the Father and rests hidden under the Eucharistic veil; as well as from any ordinary body in the natural order, whether physical or moral. This latter distinction is of greater importance in view of modern errors.

74. In a natural body the principle of unity so unites the parts that each lacks its own individual subsistence; on the contrary in the Mystical Body that mutual union, though intrinsic, links the members by a bond which leaves to each intact his own personality. Besides, if we examine the relation existing between the several members and between the members and the head, in every physical, living body, all the different members are ultimately destined to the good of the whole alone; while every moral association of men, if we look to its ultimate usefulness, is in the end directed to the advancement of all and of every single member. For they are persons. And so—to return to our theme—as the Son of the Eternal Father came down from Heaven for the salvation of us

all, He likewise established the Body of the Church and enriched it with the Divine Spirit to assure immortal souls attaining their happiness, according to the words of the Apostle: "All things are yours; but you are Christ's; and Christ is God's." For the Church exists both for the good of the faithful, and to give glory to God and Jesus Christ whom He sent.

75. But if we compare a Mystical Body to a moral body, here again we must notice that the difference between them is not slight, rather it is very considerable and very important. In the moral body, the principle of union is nothing more than the common end, and the common cooperation of all under authority for the attainment of that end; whereas in the Mystical Body, of which We are speaking, this collaboration is supplemented by a distinct internal principle, which exists effectively in the whole and in each of its parts, and whose excellence is such, that of itself it is vastly superior to whatever bonds of union may be found in a physical or moral body. This is something, as We said above, not of the natural but of the supernatural order. Essentially it is something infinite, uncreated: the Spirit of God, Who, as the Angelic Doctor says, "numerically one and the same, fills and unifies the whole Church."

76. Hence, this word in its correct signification gives us to understand that the Church, a perfect society of its kind, is not made up of merely moral and juridical elements and principles. It is far superior to all other human societies; it surpasses them as grace surpasses nature, as things immortal are above all those that perish. Such human societies, and in the first place Civil Society, are by no means to be despised or belittled. But the Church in its entirety is not found within this natural order, any more than the whole of man is encompassed within the organism of our mortal body.

77. The juridical principles, on which also the Church rests and is established, derive from the Divine constitution given to it by Christ, and contribute to attaining its supernatural end; but what lifts the society of Christians far, far above the whole natural order is the Spirit of our Redeemer, who until the end of time penetrates every part of the Church's being and is active within it. He is the source of every grace and every gift and every miraculous power. Just as our composite mortal body, for all its being a marvelous work of the Creator, falls far short of the eminent dignity of our soul, so the social structure of the Christian community, though eloquent of its Divine Architect's wisdom, remains still something

inferior, when compared to the spiritual gifts which give it beauty and life and to their Divine source.

78. From what We have thus far written and explained, Venerable Brothers, it is clear, We think, how grievously they err who arbitrarily picture the Church as something hidden and invisible, as do they also who look upon it as a mere human institution with a certain disciplinary code and external ritual, but lacking power to communicate supernatural life. No, the Mystical Body of Christ is like Christ the Head and Exemplar of the Church, "who is not complete, if only His visible human nature is considered, or if only His divine, invisible nature . . . but He is one through the union of both and one in both . . ." Thus the Word of God took unto Himself a human nature liable to sufferings, so that He might consecrate in His blood the visible society founded by Him and "lead man back to things invisible under a visible rule."

CONDEMNNS ERROR

79. For this reason We deplore and condemn the pernicious error of those who conjure up from their fancies an imaginary Church, a kind of Society that finds its origin and growth in charity, to which they somewhat contemptuously oppose another, which they call juridical. But this distinction, which they introduce, is baseless. For they fail to understand that the same reason that led our Divine Redeemer to give to the community of men He founded the constitution of a society, perfect of its kind, containing all the juridical and social elements, namely that He might perpetuate on earth the saving work of Redemption, was also the reason why He wished it to be enriched with the heavenly gifts of the Consoling Spirit. The Eternal Father, indeed, wished it to be the "kingdom of the Son of His predilection"; but it was to be a real kingdom, in which all believers would make the obeisance of their intellect and will, and humbly and obediently model themselves on Him, Who for our sake "was made obedient unto death." There can, then, be no real opposition or conflict between the invisible mission of the Holy Spirit and the juridical commission of Ruler and Teacher received from Christ. Like body and soul in us, they complement and perfect each other, and have their source in our one Redeemer, who not only said, as He breathed on the Apostles: "Receive ye the Holy Spirit," but also clearly commanded: "As the Father hath sent me, so I send you"; and again: "He who heareth you, heareth me."

80. And if at times there appears in the Church something that points to the weakness of our human nature, put it down not to the juridical constitution, but rather to that regrettable inclination to evil found in everyone, which its Divine Founder permits even at times in the most exalted members of His Mystical Body, for the purpose of testing the virtue of flocks and Shepherds, and that all may increase the merit of their Christian faith. For, as We said above, Christ did not wish to exclude sinners from His Church; hence if some members of the Church are spiritually ill, that is no reason why we should lessen our love for the Church, but rather a reason why we should increase our devotion to her members.

81. Oh, the loving Mother is spotless in the Sacraments, by which she gives birth to her children and nourishes them, she is spotless in the Faith, which she has preserved inviolate always, in her sacred laws imposed on all, in the evangelical counsels which she recommends, in those heavenly gifts and extraordinary graces through which, with inexhaustible fecundity, she generates hosts of martyrs, virgins and confessors. But it cannot be laid to her charge if some members fall weak or wounded. In their name she prays to God daily: "Forgive us our trespasses"; and with the brave heart of a mother turns at once to nurse them back to spiritual health. When, therefore, we call the Body of Jesus Christ "mystical," we hear a solemn warning in the very significance of the word. It is a warning that echoes these words of Saint Leo: "Recognize, O Christian, your dignity, and being made a sharer of the divine nature, go not back to your former worthlessness along the way of unseemly conduct. Keep in mind of what Head and of what Body you are a member."

PART II

THE UNION OF THE FAITHFUL WITH CHRIST

82. Here, Venerable Brothers, We wish to speak in a particular way of our union with Christ in the Body of the Church. Saint Augustine has justly remarked that this union is something sublime, mysterious and divine; but for that very reason it often happens that many misunderstand it and explain it incorrectly. It is at once evident that this union is very close. In Sacred Scripture it is likened to the pure union of man and wife, and is compared with the vital union of branch and vine, and with the cohesion found in our body.

Even more, it is represented as being so close that the Apostle says: "He (Christ) is Head of the Body of the Church," and the unbroken tradition of the Fathers from the earliest times teaches that the Divine Redeemer and the society which is His Body form but one mystical person, that is to say, to quote Augustine, the whole Christ. Our Saviour Himself, in His high-priestly prayer, has gone so far as to liken this union with that marvelous oneness by which the Son is in the Father and the Father in the Son.

83. Our union in and with Christ is first evident from the fact that, since Christ wishes His Christian Community to be a Body which is a perfect society, its members must be united because they all work together towards a single end. The nobler this end, towards which they work together, and the diviner the motive which actuates this collaboration, the higher no doubt will be the form of union. Now the end in question is supremely exalted: the continuous sanctifying of the members of the Body for the glory of God and of the Lamb, that was slain. The motive is altogether Divine: not only the will of the Eternal Father and the earnest wish of Our Saviour, but the interior inspiration and impulse of the Holy Spirit in our minds and hearts. For if not even the smallest act conducive to salvation can be performed except in the Holy Spirit, how can unnumbered multitudes of every people and every race work together harmoniously for the supreme glory of the Triune God, except in the power of Him Who proceeds from Father and Son in one eternal act of love.

84. Now since this social Body of Christ has been designed by its Founder to be visible, this cooperation of all its members must also be externally manifest through their profession of the same faith, and their sharing the same sacred rites, through participation in the same sacrifice and practical observance of the same laws. Above all, everyone must be able to see the Supreme Head, who gives effective direction to what all are doing in a mutually helpful way towards attaining the desired end, that is, the Vicar on earth of Jesus Christ. As the Divine Redeemer sent a Paraclete, the Spirit of Truth, who in His name should govern the Church in an invisible way; similarly He commissioned Peter and his Successors to be His personal representatives on earth and to assume the visible government of the Christian community.

85. These juridical bonds far surpass those of any other human society, however exalted; and yet another principle of union must

be added to them in those three virtues which link us so closely to each other and to God: Christian faith, hope and charity.

86. "One Lord, one faith," writes the Apostle: the faith, that is, by which we hold fast to God, and to Him whom He has sent, Jesus Christ. The beloved Apostle tells us how close this faith binds us to God: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." This Christian faith binds us no less closely with each other and with our Divine Head. For all we who believe, "having the same spirit of faith," are illumined by the same light of Christ, are nourished by the same food of Christ, live under the jurisdiction and teaching authority of Christ. If the same spirit of faith breathes in all, we all are living the same life "in the faith of the Son of God, who loved us and delivered Himself for us." And once Christ, Our Head, through an ardent faith enters into us and dwells within our hearts, He becomes the "Author and finisher" of our faith.

CHRIST OUR HOPE OF GLORY

87. As by faith on this earth we hold fast to God as the Author of truth, so Christian hope leads us to long for Him as the fount of blessedness, "looking for the blessed hope and coming of the glory of the great Lord." It is because of this united desire of the heavenly Kingdom, whence our refusal to accept a permanent home here, our seeking for one beyond and our yearning for the glory on high, that the Apostle of the Gentiles did not hesitate to write: "One Body and one Spirit, as you are called in one hope of your calling," and to assert that Christ in us is our hope of glory.

88. But if the bonds of faith and hope, which bind us to our Redeemer in His Mystical Body, are weighty and important, those of charity surely are no less so. Even in the natural order the love of friendship is something supremely noble. What, then, shall we say of that supernatural love which God pours into our souls? "God is charity and who abides in charity, abides in God and God in him." The effect of this charity—such would seem to be God's law—is to force Him to enter into our loving hearts to return love for love: "if anyone love me . . . my Father too will love him, and we shall come to him and make our abode within him." Charity, then, more than any other virtue binds us closely to Christ. On fire with this flame from Heaven how many children of the Church have rejoiced to suffer insults for Him, and to face and overcome the

hardest trials, though it cost their lives and the shedding of their blood. For that reason our Divine Saviour earnestly exhorts us in these words: "Remain in my love." And as charity, if it find no outward expression and effectiveness in good work is something jejune and altogether empty, He added at once: "If you keep my Commandments, you will remain in my love; as I also have kept my Father's commandments and remain in His love."

89. Corresponding to this love of God and of Christ there must be love of the neighbor. How can we claim to love the Divine Redeemer, if we hate those whom He has redeemed with His precious blood, so that He might make them members of His Mystical Body? For that reason the beloved disciple warns us: "If any man say: I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not? And this commandment we have from God, that he who loveth God love also his brother." Rather one should say that the more we become "members one of another," "mutually one of another," the closer we shall be united with God, with Christ; as on the other hand the more ardent the love that binds us to God and our divine Head, the closer we shall be united to each other in the bonds of charity.

90. Now the only begotten Son of God embraced us in His infinite knowledge and undying love even before the world began. To give visible, and exquisitely beautiful expression to this love, He took unto Himself in hypostatic union our nature: whence—as Maximus of Turin with a certain unaffected simplicity remarks—"In Christ our own flesh loves us."

91. But the knowledge and love of our Divine Redeemer, of which we were the object from the first moment of His Incarnation, are more than any human intellect or heart can hope to grasp. For hardly was He conceived in the womb of the Mother of God, when He began to enjoy the vision of the blessed, and in that vision all the members of His Mystical body were continually and unceasingly present and He embraced them with His redeeming love. O marvelous condescension of Divine love for us! O inestimable disposition of limitless charity! In the crib, on the Cross, in the unending glory of the Father, Christ has all the members of the Church present before Him and united to Him in a clearer and more loving way than a mother loves her little one clasped to her breast, than anyone knows and loves himself.

92. You will readily understand from all this, Venerable Brothers, why Paul the Apostle so often writes that Christ is in us and we in Christ. In proof of which there is this other more subtle reason. Christ is in us through His Spirit, whom He gives to us, and through whom He acts within us in such a way that all Divine activity of the Holy Spirit within our souls must also be attributed to Christ. "If a man have not the spirit of Christ, he is none of His," says the Apostle, "but if Christ be in you . . . the spirit liveth because of justification."

93. This communication of the Spirit of Christ is the channel through which flow into all the members of the Church those gifts, powers and extraordinary graces found superabundantly in the Head as in their source, and they are perfected day by day in these members according to the office they may hold in the Mystical Body of Jesus Christ. Thus the Church becomes, as it were, the filling out and complement of the Redeemer, while Christ in a sense attains through the Church a fulness in all things. Here we touch the reason why to the mind of Augustine the Mystical Head, which is Christ, and the Church, which on this earth as another Christ bears His person, constitute one new man, in whom heaven and earth are yoked together in perpetuating the Cross's work of salvation: by Christ we mean the Head and the Body, the whole Christ.

UNION WITH THE DIVINE REDEEMER

94. We are well aware that many a veil shrouds this profound truth of our union with the Divine Redeemer and in particular of the Holy Spirit's dwelling within our souls and impedes our power to understand and explain it. This mystery is enveloped in a darkness, rising out of the mental limitations of those who seek to grasp it. But We know, too, that well-directed and earnest study of this doctrine and the clash of diverse opinions and their discussion, provided love of truth and due submission to the Church be the arbiter, will soon open rich and bright vistas, whose light will help to progress in kindred sacred sciences. Hence We do not censure those who in various ways and with diverse reasonings strain every effort to understand and to clarify the mystery of this our marvelous union with Christ. But let all agree uncompromisingly on this, if they would not err from truth and from the orthodox teaching of the Church: to reject every kind of mystic union by which

the faithful would in any way pass beyond the sphere of creatures and rashly enter the Divine, even to the extent of one single attribute of the eternal Godhead being predicated of them as their own. And besides let all hold this as certain truth, that all these activities are common to the most Blessed Trinity, in so far as they have God as supreme efficient cause.

95. Let it be observed also that one is treating here of a hidden mystery which in this earthly exile can never be fully disclosed and grasped, and expressed in human language. The Divine Persons are said to be indwelling in as much as They are present to intellectual creatures in a way that lies beyond human comprehension, and are known and loved by them in a purely supernatural manner alone within the deepest sanctuary of the soul. If we would approach at least a little towards perceiving this truth, let us not neglect the method recommended by the Vatican Council in similar cases. Seeking light so as to discern at least partially the hidden things of God, the Council finds it in comparing these mysteries one with the other and with the last end towards which they point.

96. It seems to Us that something would be lacking to what We have thus far proposed concerning this close union of the Mystical Body of Jesus Christ with its Head, if We did not add here a few words on the Holy Eucharist, wherein this union during this mortal life reaches, as it were, a climax.

97. Through the Eucharistic Sacrifice Christ our Lord wished to give special evidence to the Faithful of our union among ourselves and with our Divine Head, marvelous as it is and beyond all praise. For here the sacred ministers act in the person not only of Our Saviour but of the whole Mystical Body and of everyone of the Faithful. In this act of sacrifice through the hands of the priest, whose word alone has brought the Immaculate Lamb to be present on the altar, the Faithful themselves with one desire and one prayer offer It to the Eternal Father—the most acceptable victim of praise and propitiation for the Church's universal needs. And just as the Divine Redeemer, dying on the Cross, offered Himself as Head of the whole human race to the Eternal Father, so "in this pure oblation" He offers not only Himself as Head of the Church to the heavenly Father, but in Himself His mystical members as well. He embraces them all, even the weak and ailing ones, in the tenderest love of His Heart.

98. The Sacrament of the Eucharist is itself a striking image

of the Church's unity, if we consider how in the bread to be consecrated many grains go to form one substance; and in it the very Author of supernatural grace is given to us, so that through Him we may receive the Spirit of charity, in which we are bidden to live now not our life but the life of Christ, and in all the members of His social Body to love the Redeemer Himself.

99. If in the sad and anxious days through which we are passing there are many who cling so firmly to Christ the Lord hidden beneath the Eucharistic veils that neither tribulation nor distress nor famine nor nakedness nor danger nor persecution nor the sword can separate them from His love, then undoubtedly Holy Communion, which once again in God's Providence is much more frequented even from days of early childhood, may become a source of the courage that makes heroes out of Christians.

PART III

PASTORAL EXHORTATION

A. ERRORS TOUCHING THE SPIRITUAL LIFE

FALSE "MYSTICISM"

100. If the faithful, Venerable Brothers, in a spirit of sincere piety understand what has been written here and hold to it, it will be easier for them to escape the errors which arise from an irresponsible investigation of this difficult matter, such as some have made, and which are noised abroad not without seriously endangering Catholic faith and disturbing the peace of souls. For some there are who neglect the fact that the Apostle Paul has used metaphorical language in speaking of this doctrine, and failing to distinguish the physical from the social Body of Christ as they should, out of their fancy draw some deformed kind of unity. They want the Divine Redeemer and the members of the Church to coalesce into one physical person and while they bestow divine attributes on man, they make Christ Our Lord subject to error and to human inclination to evil. Catholic faith and the writings of the Holy Fathers reject such false teaching as impious and sacrilegious; to the mind of the Apostle of the Gentiles it is equally abhorrent. He brings Christ and His Mystical Body into a marvelously intimate union, it is true; but he distinguishes one from the other as Bridegroom and Bride.

101. Just as false and dangerous is the error of those who try

to deduce from the mysterious union of all with Christ a certain unhealthy quietism. They would attribute the whole spiritual life of Christians and their progress in virtue exclusively to the action of the Divine Spirit, setting aside and neglecting the corresponding work and collaboration which we must contribute to this action. No one, of course, can deny that the Holy Spirit of Jesus Christ is the one source of whatever supernatural power enters into the Church and its members. For "the Lord will give grace and glory," as the Psalmist says. But that men should continue consistently in their good works, that they advance generously in grace and virtue, that they strive earnestly to reach the heights of Christian perfection and at the same time do their best to stimulate others to gain the same goal—all this the Spirit from above does not wish to bring about, unless men contribute their daily share of zealous activity. "For not on those who sleep but on the diligent," says Saint Ambrose, "divine favors are conferred."

102. In our mortal body the members are strengthened and grow through continued exercise; much more so is this true in the social Body of Jesus Christ, in which each member retains his own personal freedom, responsibility and principles of conduct. For that reason he who said: "I live, now not I, but Christ liveth in me," did not at the same time hesitate to aver: "His (God's) grace in me has not been void, but I have labored more abundantly than all they: yet not I, but the grace of God with me." It is perfectly clear, therefore, that these false doctrines distort the mystery which we are considering and make it contribute not to the spiritual advancement of the faithful but to their tragic ruin.

FREQUENT CONFESSION

103. The same result would follow from the opinions of those who assert that little importance should be given to the frequent confession of venial sins. Of far greater importance, they say, is that general confession which the Spouse of Christ surrounded by her children in the Lord makes each day by the mouth of the priest as he approaches the altar. It is true indeed, Venerable Brothers, that venial sins may be expiated in many ways which are to be highly commended. But to hasten daily progress along the path of virtue We wish the pious practice of frequent confession to be earnestly advocated. Not without the inspiration of the Holy Spirit was this practice introduced into the Church. By it genuine

self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are conquered, the conscience is purified, the will strengthened, a salutary self-control is attained and grace is increased in virtue of the sacrament itself. Let those, therefore, among the young clergy who make light of or weaken esteem of frequent confession realize what they are doing is foreign to the Spirit of Christ, and disastrous for the Mystical Body of Our Saviour.

PRAYER, PUBLIC AND PRIVATE

104. There are others who deny any impetratory power to our prayers, and would spread abroad the idea that prayers offered to God in private should not be considered worth very much. Public prayers, they say, prayers that are made in the name of the Church, are those which really count, as they come from the Mystical Body of Jesus Christ. Such an opinion is false; for the Divine Redeemer maintains closest union not only with His Church, which is His loved Spouse, but also with each and every faithful soul in it, and He longs to speak with them heart to heart, especially after Holy Communion.

105. It is true that public prayers, prayers, that is, that are offered by Mother Church, because of the dignity of the Spouse of Christ, excel any other kind of prayer; but no prayer, even the most private, lacks its own dignity and power, and all prayer is immensely helpful to the Mystical Body. In that Body, thanks to the Communion of Saints, no good can be done, no virtue practiced by individual members without its contributing something also to the salvation of all. Similarly, just because a man is a member of this Body, he is not forbidden to ask for himself particular favors even for this life, provided he is always resigned to the Divine Will. The members do not lose their own personality, and remain subject to their own individual needs. Moreover, the common practice of the Saints as well as ecclesiastical documents demonstrate how highly everyone should esteem mental prayer.

106. Finally, some would have it that our prayers should not be directed to the person of Jesus Christ, but rather to God, or to the eternal Father through Christ, since our Saviour, as Head of His Mystical Body, is only "mediator of God and men." But that, too, not only is opposed to the mind of the Church and to Christian usage but is false. For to speak exactly, Christ is Head of the

universal Church, as He exists at once in both His natures. Moreover, He Himself has solemnly stated: "If you shall ask Me anything in My name, that I will do." Though it is true, especially in the Eucharistic Sacrifice—in which Christ, at once priest and victim, exercises in an extraordinary way the office of conciliator—that prayers are very often directed to the Eternal Father through the only-begotten Son; nevertheless it occurs not seldom even in this sacrifice that prayers to the Divine Redeemer also are used. For, after all, every Christian must know full well that the man Christ Jesus is also the Son of God and God Himself. And so when the Church militant is offering its adoration and prayers to the unspotted Lamb and the sacred Victim, her voice comes to us as an echo of the triumphant Church's chorus, singing without end: "To Him that sitteth on the throne and to the Lamb, benediction and honor and glory and power for ever and ever."

B. EXHORTATION TO LOVE THE CHURCH

107. Venerable Brothers, in explaining this mystery that surrounds the hidden union of us all with Christ, We have thus far as Teacher of the universal Church illumined the mind with the light of truth. Our pastoral office now demands that We add a stimulus for the heart to love this Mystical Body with a burning love that will enkindle not only thoughts and words but also deeds. Followers of the Old Law sang of their earthly homeland: "If I shall forget thee, O Jerusalem, let my right hand be forgotten; let my tongue cleave to my jaws, if I do not remember thee, if I make not Jerusalem the beginning of my joy." How much greater, then, is the sense of glory and exultant joy that should fill our hearts, who dwell in a City built on the holy mountain of living and chosen stones, "Jesus Christ Himself being the chief cornerstone." For nothing more glorious, nothing nobler, nothing surely more ennobling can be imagined than to belong to the Holy, Catholic, Apostolic and Roman Church. In that Church we become members of one Body that deserves all veneration, are guided by one supremely eminent Head; in it we are filled with one Divine Spirit; in it we are nourished during our earthly exile with one doctrine and one Bread of Angels, until at last we enter into the one, unending blessedness of Heaven.

108. But one may be deceived by the angel of darkness who assumes the appearance of an angel of light. Lest this happen, let

this be the supreme law of our love: to love the Spouse of Christ as Christ wished her to be and as He purchased her with His blood. Hence not only should we cherish the Sacraments with which Holy Mother Church sustains our life, the solemn ceremonies she offers for our solace and our joy, the sacred chant and liturgy by which she lifts our souls up to Heaven, but the sacramentals, too, and all those exercises of piety which she uses to console the hearts of the Faithful and gently to imbue them with the Spirit of Christ.

109. It behooves us as sons to recompense her for her motherly goodness to us; but it is also our duty to respect the authority which she has received from Christ, and with which she brings unto captivity our understanding unto the obedience of Christ. Thus we are commanded to obey her laws and her moral precepts, often hard enough to our fallen nature; through self-imposed mortification to bring this rebellious body to submission; at times we are warned to abstain even from harmless pleasures. Nor is it enough to love this Mystical Body for the glory of its Divine Head and its celestial dowry. Our zealous love must follow it even as it appears in this mortal flesh of ours, made up, that is, of weak, human elements, although at times they are little fitted to the place of dignity which they occupy in this venerable Body.

110. That such a love, solidly grounded and undivided, may abide and increase in our souls, we must accustom ourselves to see Christ in the Church. It is Christ who lives in the Church, who teaches, governs and sanctifies through her. It is Christ, too, who manifests Himself differently in different members of His society. Once the Faithful try to live in this spirit of conscious faith, they will not only pay due honor and reverence to the superior members of this Mystical Body, especially those who according to Christ's mandate will have to render an account of our souls, but they will take to their hearts those members who are the object of Our Saviour's special love: the weak, the mean, the wounded and the sick, who are in need of natural or supernatural assistance; children whose innocence is so easily exposed to danger these days and whose little hearts are as wax to be moulded; and finally the poor, in helping whom we touch, as it were, through His supreme mercy the very person of Jesus Christ.

111. For as the Apostle with good reason admonishes us: "Much more those that seem to be the more feeble members of the Body, are more necessary, and such as we think to be the less

honorable members of the Body, about these we put more abundant honor." Conscious of the obligations of Our high office, We deem it necessary to reiterate this grave statement today, when to Our profound grief We see the bodily-deformed, the insane and those suffering from hereditary disease, at times deprived of their lives, as though they were a useless burden to society. And this procedure is hailed by some as a new discovery of human progress, and as something that is altogether justified by the common good. Yet what sane man does not recognize that this not only violates the natural and Divine law written in the heart of every man, but flies in the face of every sensibility of civilized humanity? The blood of these victims, all the dearer to Our Redeemer because deserving of greater pity, "cries to God from the earth."

112. If we would forestall the gradual weakening of that sincere love which makes us see Our Saviour in the Church and its members, then we should look to Jesus Himself as the perfect model of love for the Church.

THOSE OUTSIDE THE BODY OF THE CHURCH

113. And, first of all, let us imitate the breadth of His love. One only is the Spouse of Christ, the Church; but the love of the Divine Spouse is so vast that it embraces in His Spouse the whole human race without exception. Men may be separated by nationality and race, but Our Saviour poured out His blood to reconcile all men to God through the Cross, and to bid them all unite in one Body. Genuine love of the Church, therefore, is not satisfied with our being within this Body members one of another, mutually careful one for another, rejoicing with him who glories, suffering with him who suffers; we must also recognize as brothers of Christ according to the flesh, destined together with us to eternal salvation, those others who have not yet joined us in the Body of the Church.

114. There are some unfortunately, today especially, who proudly boast of enmity, of hate and spite as something that elevates and honors the dignity of man and his power. Let us, however, follow on after our King of peace, the while we gaze with sorrow on the pernicious consequences of that teaching. He has taught us not only to have love for those of a different nation and a different race, but to love even our enemies. While Our heart overflows with the sweetness of the Apostle's teaching, We chant with him the length, the width, the height, the depth of the charity of Christ,

which neither diversity of race or culture, neither the wasteless tracts of ocean, nor wars, be their cause just or unjust, can ever weaken or destroy.

115. In this gravest of hours, Venerable Brothers, when bodies are wracked with pain and souls with grief, every man must rise to this supernatural charity, so that by the combined efforts of all good men—We have in mind especially those who are active in any kind of relief organization—the gigantic needs of mankind, spiritual and corporal, may be alleviated. Let pity and mercy try to outdo themselves. Thus the devoted generosity, the inexhaustible resourcefulness of the Mystical Body of Jesus Christ are seen in the beauty of their perfection in every quarter of the world.

116. The vastness of Christ's love for the Church is equalled by its constant activity. With the same charity let us show our devoted, active love for Christ's Mystical Body. Now from the moment of His Incarnation, when He laid the first foundations of the Church, down to His last mortal breath, our Redeemer never ceased for an instant, though He was the Son of God, to labor unto weariness for the establishing and strengthening of the Church, whether in giving us the bright example of His Holiness, or preaching, or conversing, or gathering and instructing disciples.

117. And so We desire that all who claim the Church as their mother should seriously consider that not only the sacred ministers and those who have consecrated themselves to God in religious life, but the other members as well of the Mystical Body of Jesus Christ, have the obligation of working hard and constantly for the upbuilding and increase of this Body. We wish this to be remembered especially by members of Catholic Action who assist the bishops and priests in their apostolic labors—and to their praise be it said that they do remember—and also by those associates of pious unions who contribute their work to the same end. Everyone is witness to the high seriousness and extraordinary importance of their energetic zeal especially in present circumstances.

118. In this connection We cannot pass over in silence the fathers and mothers of families, to whom Our Saviour has entrusted the most delicate members of His Mystical Body. We plead with them for the love of Christ and the Church to give the greatest possible care to the children confided to them, and to look to protecting them from the multiplicity of snares into which they can fall so easily today.

119. Our Redeemer showed His burning love for the Church particularly by praying for her to the heavenly Father. To recall but a few instances: everyone knows, Venerable Brothers, that just before the crucifixion He prayed for Peter, for the other Apostles, for all who through the preaching of the Divine Gospel would believe in Him. Imitating this example of Christ, let us pray each day the Lord of the harvest to send laborers into His harvest. Let our united prayer rise daily to Heaven for all the members of the Mystical Body of Jesus Christ, first for the Bishops who are responsible in a particular way for their respective dioceses, then for the priests and religious men and women who have been called to the service of God, and are protecting, increasing, advancing the kingdom of the Divine Redeemer at home and in the foreign missions. Let no member of this revered Body be forgotten in this common prayer; let there be a special *memento* for those who are burdened with the sorrows and afflictions of this earthly habitation and for the departed souls in Purgatory. They, too, will be included who are being instructed in Christian doctrine, so that they may be able to receive baptism without delay.

RETURN TO THEIR FATHER'S HOUSE

120. And oh, how earnestly We desire that the immense charity of these common prayers embrace those also who, not yet perceiving the light of the Gospel's truth, are still without the Church's safe fold, or for the regrettable conflict of faith and unity are separated from us who though unworthy bear the person of Jesus Christ on earth. Let us then re-echo that Divine prayer of Our Saviour to the heavenly Father: "That they all may be one, as thou Father in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

121. As you know, Venerable Brothers, from the very beginning of Our Pontificate We have committed to the protection and guidance of Heaven those who do not belong to the visible organization of the Good Shepherd, We desire nothing more ardently than that they may have life and have it more abundantly. Calling on the prayers of the whole Church We wish to repeat this solemn declaration in this Encyclical Letter in which We have retold the praises of the "great and glorious Body of Christ." From a heart overflowing with love We ask each and everyone of them to be quick and ready to follow the interior movements of grace, and to look to

withdrawing from that state in which they cannot be sure of their salvation. For even though unsuspectingly they are related to the Mystical Body of the Redeemer in desire and resolution, they still remain deprived of so many precious gifts and helps from Heaven, which one can only enjoy in the Catholic Church. May they then enter into Catholic unity, and united with us in the organic oneness of the Body of Jesus Christ may they hasten to the one Head in the society of glorious love. With persevering prayer to the Spirit of love and truth We wait for them with open arms to return not to a stranger's house, but to their own, their Father's house.

122. While We want this unceasing prayer to rise to God from the whole Mystical Body in common, that all the straying sheep may hasten to enter the one fold of Jesus Christ, yet We recognize that this step must come of their own free will; for no one believes unless he wills to believe. Hence they are most certainly not genuine Christians who against their belief are forced to go into a church, to approach the altar and to receive the sacraments. The "faith without which it is impossible to please God" is a wholly free "submission of intellect and will."

123. Therefore, whenever it happens, despite the invariable teaching of this Apostolic See, that anyone against his will is compelled to embrace the Catholic faith, Our sense of duty demands that We condemn the act. Men must be effectively drawn to the truth by the Father of light through the Spirit of His beloved Son, because endowed as they are with a free will they can misuse their freedom under the impulse of mental doubts and base desires. Unfortunately, many are still walking far from the Catholic truth, not willing to follow the suggestions of Divine grace; and the reason is, that not only they but the faithful, too, fail to intensify their prayers to God for this intention. Again and again We beg all who really love the Church, after the example of the Divine Redeemer, to have constant recourse to that prayer.

124. And it is something more than commendable, in the present crisis above all, it is imperative that fervent prayers rise to God for Kings and Princes and for all those who govern the nations and are thus in a position by their protecting power to help the Church, so that, the conflict ended, wearied man may see "peace, the work of justice" emerge under the gentle breeze of Divine charity from out these dread, tempestuous seas, and Holy Mother Church "may lead a quiet and peaceable life in all piety and chastity." We must

plead with God to grant that the rulers of peoples may love wisdom, so that this severe judgment of the Holy Spirit may never fall on them: "Because being ministers of his kingdom you have not judged rightly nor kept the law of justice, nor walked according to the will of God; horribly and speedily will He appear to you; for most severe judgment shall be for them that bear rule. For to him that is little, mercy is granted, but the mighty shall be mightily tormented. For God will not except any man's person, neither will He stand in awe of any man's greatness; for He made the little and the great, and He hath equally care of all. But a greater punishment is ready for the more mighty. To you, therefore, O Kings, are these my words, that you may learn wisdom and not fall from it."

DAILY PARTICIPATION IN THE EUCHARISTIC SACRIFICE

125. Christ proved His love for His spotless Bride not only by His tireless labors and constant prayers, but by His sorrows and His sufferings, gladly, lovingly endured for her sake. "Having loved His own . . . He loved them unto the end." It was only with His blood that He purchased the Church. Let us then not be unwilling to follow in the blood-stained footsteps of our King. The security of our salvation demands it: "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection," and "if we be dead with Him, we shall also live with Him." Our zealous love for the Church demands it, and our brotherly love for the souls she brings forth to Christ. For although Our Saviour's cruel passion and death merited for His Church an infinite treasure of graces, God's inscrutable Providence has decreed that these abundant graces should not be granted us all at once; and the amount of grace to be given depends in no small part also on our good deeds. They draw to the souls of men this ready flow of heavenly gifts granted by God.

126. These heavenly gifts will surely flow more abundantly if we not only pray fervently to God, especially by participating devoutly every day if possible in the Eucharistic Sacrifice, if we not only try to relieve the distress of the needy by works of Christian charity, but if we also set our hearts on eternal treasures rather than the passing things of this world, restrain this mortal body by voluntary mortification, denying it what is forbidden, forcing it to do what is hard and distasteful, and finally humbly accept as from God's hands the burdens and sorrows of this present life. Thus,

according to the Apostle, "we shall fill up those things that are wanting of the sufferings of Christ, in our flesh, for His Body, which is the Church."

127. As We write these words, there passes before Our eyes, alas, an almost endless throng of unfortunates for whom We mourn and weep; sick, poor, mutilated, widows, orphans, and many not infrequently languishing even unto death for their own bitter afflictions or those of their dear ones. From a father's heart We appeal to all who from whatever cause are plunged into grief, to lift their eyes in confidence to Heaven, and to offer their sorrows to Him Who will one day reward them abundantly. Let them remember that their sufferings are not in vain, but will be to their great gain and that of the Church, if for this purpose they but take courage and bear them with patience. To make this intention more efficacious, the daily use of the offering made by the members of the Apostleship of Prayer will contribute very, very much; and We welcome this occasion to recommend that Association highly, as one which is most pleasing to God.

128. There never was a time, Venerable Brothers, when the salvation of souls did not impose on all the duty of associating their sufferings with the torments of our Divine Redeemer. But today that duty is clearer than ever when a gigantic conflict has set almost the whole world on fire, and leaves in its wake so much death, so much misery, so much sorrow. Today imposes with particular stress on everyone the duty to flee the vices and blandishments of the world, and to renounce the unrestrained pleasures of the body and that worldly frivolity and vanity which contribute nothing to the Christian formation of the soul, nothing toward gaining heaven. Rather let those words of Our Immortal predecessor Leo the Great be deeply engraven in our minds, that Baptism has made us flesh of the Crucified One; and that beautiful prayer of Saint Ambrose: "Carry me, Christ, on the Cross, which is salvation to the wanderers, sole rest for the wearied, wherein alone is life for those who die."

129. Before concluding, Venerable Brothers, We cannot but plead with all to love holy Mother Church with a devoted and active love. Let us pray every day to the Eternal Father for her safety and for her happy and large increase. For this intention let us offer to Him our works and our sufferings, if the salvation of the whole human family, bought by Divine blood, is really dear to our hearts. And while the skies are heavy with storm clouds and untold dangers

menace all human society and the Church itself, let us commit ourselves and all that we have to the Father of mercies with the prayer: "Look down, we beseech thee, Lord, on this thy family, for which Our Lord Jesus Christ did not hesitate to be betrayed into the hands of evil men and to undergo the torture of the Cross."

CONCLUSION

130. Venerable Brothers, may the Virgin Mother of God grant the prayers of Our paternal heart—and they are yours too—and obtain for all a true love of the Church. Her sinless soul was filled with the Divine Spirit of Jesus Christ more than all other created souls; and "in the name of the whole human race," she gave her consent for a "spiritual marriage between the Son of God and human nature." Within her virginal womb Christ Our Lord already bore the exalted title of Head of the Church; in a marvelous birth she brought Him forth as source of all supernatural life, and presented Him, new born, as Prophet, King and Priest to those who were the first come of Jews and Gentiles to adore Him. Her only Son, yielding to a mother's prayer in "Cana of Galilee," performed the miracle by which "His disciples believed in Him." Free from all sin, original and personal, always most intimately united with her Son, as another Eve she offered Him on Golgotha to the Eternal Father for all the children of Adam sin-stained by his fall, and her mother's rights and mother's love were included in the holocaust. Thus she who corporally was the mother of our Head, through the added title of pain and glory became spiritually the mother of all His members. She it was who through her powerful prayers obtained the grace that the Spirit of our Divine Redeemer, already given to the Church on the Cross, should be bestowed through miraculous gifts on the newly founded Hierarchy on Pentecost. Bearing with courage and confidence the tremendous burden of her sorrows and desolation, truly the Queen of Martyrs, she more than all the faithful "filled up those things that are wanting of the sufferings of Christ . . . for His Body, which is the Church"; and she continued to show for the Mystical Body of Christ, born from the pierced Heart of the Saviour, the same mother's care and ardent love with which she clasped the Infant Jesus to her warm and nourishing breast.

May she, then, most holy mother of all Christ's members, to whose Immaculate Heart We have trustingly consecrated all men, her body and soul refulgent with the glory of heaven where she

reigns with her Son—may she never cease to beg from Him that a continuous, copious flow of graces may pass from its glorious Head into all the members of the Mystical Body. May she throw about the Church today, as in times gone by, the mantle of her protection and obtain from God that now at last the Church and all mankind may enjoy more peaceful days.

With full confidence in this hope, from an overflowing heart We impart to you all, Venerable Brothers, and to the flocks confided to your care, as a promise of heavenly graces and a token of Our special affection the Apostolic Benediction.

Given at Rome, at St. Peters, June 29, the Feast of the Holy Apostles Peter and Paul, 1943, the fifth of Our Pontificate.

PIUS PP. XII.



The Mass

Christ as High Priest offered Himself once as Victim; we can, so to speak, take the same Victim in our hands and offer up a gift of infinite value to God; we are admitted to the privilege of making a supreme act of worship. Again, as that Victim was the propitiation for sin, we, too, can offer up the same Victim of infinite value as a propitiatory offering in atonement and as satisfaction for our own sins and the sins of the world, and demand with an assurance warranted by the worth of an offering benefits for ourselves and others and greater love and union from the Father of the Victim. Lastly, our offering can and should be one of exultation and thanksgiving, a memorial of the love strong as death of God for us, and a bridal song of joy at the celebration of the marriage feast of the Son with his spouse the Church and our own selves.—*M. C. D'Arcy, S. J., THE MASS AND THE REDEMPTION, Benziger Bros.*

*A Statement on a Just Peace**

Catholic Preamble

WE present for the consideration of all men of good will the following postulates of a just peace as embodying the principles of the moral law and their prime applications to world problems of our day. To our mind they express the minimum requirements of a peace which Christians can endorse as fair to all men. They are the foundation on which Catholics in a free world can work from deep motives of Christian justice and charity for the building of a better social order.

Seven Principles¹

1. **The Moral Law Must Govern World Order.** The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states and international society are subject to the sovereignty of God and to the moral law which comes from God.

2. **The Rights of the Individual Must Be Assured.** The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious or other discrimination in violation of those rights.

3. **The Rights of Oppressed, Weak or Colonial Peoples Must Be Protected.** The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.

4. **The Rights of Minorities Must Be Secured.** National governments and international organization must respect and guarantee the rights of ethnic, religious and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

* This declaration, signed by Catholic, Jewish and Protestant leaders, was released to the press Thursday, October 7, 1943.

¹ Captions are not the principles, but merely editorial aids, preceding the principles, to facilitate reference.

5. International Institutions to Maintain Peace with Justice Must Be Organized. An enduring peace requires the organization of international institutions which will: a) develop a body of international law; b) guarantee the faithful fulfilment of international obligations, and revise them when necessary; c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6. International Economic Cooperation Must Be Developed. International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

7. A Just Social Order Within Each State Must Be Achieved. Since the harmony and well being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

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The Most Reverend Archbishops: EDWIN VINCENT BYRNE, Santa Fé; JOHN J. CANTWELL, Los Angeles; MICHAEL J. CURLEY, Baltimore and Washington; EDWARD D. HOWARD, Portland, Ore.; ROBERT E. LUCEY, San Antonio; JOHN T. McNICHOLAS, O.P., Cincinnati; JOHN J. MITTY, San Francisco; JOSEPH F. RUMMEL, New Orleans.

The Most Reverend Bishops: CONSTANTINE BOHACHEVSKY, Ukrainian Greek Catholic Diocese, Philadelphia; JOHN A. DUFFY, Buffalo; JOHN M. GANNON, Erie, Pa.; RICHARD O. GEROW, Natchez; CHARLES HUBERT LE BLOND, St. Joseph, Mo.; ALOYSIUS J. MUENCH, Fargo; JOHN F. NOLL, Fort Wayne, Ind.; EDWIN V. O'HARA, Kansas City; JOHN B. PETERSON, Manchester, N. H.; JAMES H. RYAN, Omaha; Most Rev. BASIL TAKACH (Greek Rite), Pittsburgh, Pa.; EMMET M. WALSH, Charleston, S. C.; FRANCIS J. HAAS, Grand Rapids, Mich.

G.K.C.—Marian Poet

WILLIAM J. V. E. CASEY

*Reprinted from the RECORD**

THE Chesterton of *Orthodoxy*, some ten years before his conversion, was basically the same thinking-machine as the Chesterton of *The Everlasting Man*. The essential Catholic cast of his mind at that time made his defence of orthodoxy a word-for-word defence of Catholicism. But he knew that no amount of rational thinking or brilliant defence of Catholicism would bargain Heaven out of St. Peter. Something more was needed. Unless he had the visa of Faith, he just did not get in. Hence he prayed and waited until, fortunately for him, the mysterious God of grace looked kindly upon him and bestowed the gift of Faith.

Fortunately it was for us, too, since Faith, along with justification, often brings other charismatic gifts that are secondary but highly desirable. For Chesterton, the most wonderful of these was a very earnest devotion to Our Lady that indicated his complete mental and emotional turnover to the true Faith.

His early attitude toward Our Lady had been at least tolerant, for he confesses that he could not at any stage of his opinions imagine the reasons for the Protestant opposition to her. That this opposition was quite unreasonable, the very reasonable Chesterton easily recognized. It was not un-

til after his conversion, however, that the signs of this opposition goaded him to full fury. This anger reached a climax and betrayed him into a possible imprudence when a young Protestant probably with unwitting disrespect wrote that "Our Lady has become the patron of a party (Catholicism), whereas Christ was never a party leader." Ignoring the shoddy reasoning for once, Chesterton's indignation explodes and against this derogation of Our Lady he lashes out in a towering rage:

What made of her a striker and a breaker

Who spoke no scorn even of men like these?

She named no hypocrites a viper race,
She nailed no tyrant for a vulpine cur,

She flogged no hucksters from the holy place:

Why was your new wise world in dread of her?

Whom had she greeted and not graced in greeting

Whom did she touch and touch not to his peace:

And what are you that made of such a meeting

Quarrels and quibbles and a taunt to tease?

* 450 Hay St., Perth, Australia, January 21, 1943.

He concludes with one of the most devastating lines ever written:

But when that tangled war our fathers
waged

Stirred against her—then could we
hear right well,

Through roar of men not wrongfully
enraged,

The little hiss that only comes from
hell.

The Divine alchemy of grace transmuted Chesterton's tolerance of Our Lady into so intense a love and devotion that if we reckon by either numbers or quality he must be named THE Marian poet, at least of our age. Grace grows upon nature and here it grew in full measure, for it fell upon soil that had already been ploughed and dressed.

REVERENCE FOR WOMANHOOD

Underneath his hard-headed rationalism his heart had always sheltered a romantic reverence for womankind. The nature of a man who carried a sword-cane on all his travels in the hope of one day rescuing a fair lady in distress and who once said that "life with one woman is a small price to pay for the love of one woman," was not cut from cotton. For him, love was a sacred and unique experience that summoned up the best and noblest in a man. And in his writing he was a most unrelenting champion of spiritual feminism in that the position and dignity of woman formed one

of his constant themes. He cared little for women's political rights, but once his intuition sensed danger threatening her position or dignity, he would fight with all the genius at his command for her rights as woman, wife and mother.

All this eager devotion to the abstract woman burst into bright flame when "one gold thread of a woman's hair" blew across his eyes. He found at once in Our Lady both a concretion and a symbol. Loving her as a woman, revering her as the Mother of God, and conceiving her as the symbol of God's munificent creation, he built up about her an unrivalled shrine of poetry. You will find little evidence in his prose of this love affair that played so vital a part in his grace-life; in the end, you must go to his poetry for the full flower of his devotion. The Blessed Virgin (probably because we have so few facts about her) lends herself poorly to prose. Poetry is her milieu. Naturally enough. For who would talk about her when he might sing about her?

But Chesterton singing? That rolls off the tongue unconvincingly as the apt word for his poetry. Chesterton thundering, yes, but hardly Chesterton singing. Even the blindest of his admirers must admit the validity of this criticism. There is a grandiose monotony to the rhythm of his serious poems. But the tender throbbing sadness of a Housman's lyricism is scarcely the medium for a man with a cosmic (to use his favorite word) body and soul, who at the age of sixty-two

had still not ceased wondering at the marvel of his own existence and the magnificence of God's world. Chesterton would have been as gauche with frail lyricism as John Philip Sousa composing the score for a Romberg operetta. Why, he could not write a love poem to his wife without thundering about the sun and the stars, angels, Hell, the Day of Judgment and the glory of the face of God!

It proves, then, the utter singularity of his devotion to the Mother of God that his love for her could force him out of his natural poetic vein. In probably the only example of Chesterton being graceful and tender, we are given a Christmas hymn that needs only a melody equal to its emotional sweetness to place it beside "Silent Night" in the treasury of the world's Christmas music. We should not be prejudiced against it because it was not written before the 15th century; the album of Christian music still contains many blank pages. I submit for some gifted composer a poem whose immortal simplicity is evident even from one of its stanzas:

The Christ-child lay on Mary's heart,
His hair was like a fire.
(O weary, weary is the world,
But here the world's desire.)

Departures like this from the Chestertonian style were very rare. For the most part Our Lady appeals to the glory and the triumph that was Chesterton. The "Virgo Potens" of the

Old Testament, "terrible as an army set in array," is praised in a sonorous Scriptural tone: "A woman made for the morning . . . a woman clothed with the sun . . . unfallen star in that strange starry overturn of space . . . wisdom set in her throne of thunder . . . in sevenfold splendor blazed the moon beneath her feet." He sees:

The standing whirlpool of the stars,
The wheel of all the world,
Is a ring on Our Lady's finger
With the suns and moons empearled
With stars for stones to please her
Who sits playing with her rings
With the great heart that a woman has
And the love of little things.

If Our Lady was Queen of Heaven and Queen of Creation, much more was she a Queen of Men, inspiring and guiding the course of their affairs. Chesterton's devotion to her was dynamic with the pulse of a whole world's history. In "The Ballad of the White Horse" it is Our Lady's apparition to King Alfred that renews his hope and spurs his broken cause from defeat and despair to ultimate victory:

Out of the mouth of the Mother of
God
More than the doors of doom,
I call the muster of Wessex men;
From grassy hamlet or ditch or den,
To break and be broken, God knows
when,
But I have seen for whom.

In his other major poem, "The Queen of Seven Swords," composed late in life, Our Lady is promoted to the lead as the centre of each nation's history, the Defender of Christian culture, the symbol and source of fidelity to God and Truth. The Seven Champions of Christendom speak each for the sins of his nation that has betrayed or abused the Faith. Then all the Seven confess to Our Lady:

We have lost our swords in the battle;
we have broken our hearts in the
world

Since first we went forth from thy face
with the golfalon's gold unfurled,
Disarmed and distraught and dissun-
dered thy paladins come
From the lands where the gods sit
silent. Art thou, too, dumb?

They wait silently; and from their
Queen, wounded, grieving, but quick
to forgive, comes:

Knew ye not, ye that seek, wherein I
have hidden all things?
Strewn far as the last lost battle; your
swords have met in my heart.

Refreshed by the mercy of their
Queen Mother, the Seven Knights
gather up the swords that had pierced
her heart and with new resolve gird
themselves again for the fight. It is
difficult to conceive a greater tribute
to Our Lady than this poem.

Since she is Queen of Men, Chester-
ton typically pursues this idea to its

logical conclusion in his poem called
"The Black Virgin." To a man whose
interests ranged the world, the idea of
Our Lady's completeness struck a sym-
pathetic note in his heart and moved
him to this poem that triumphantly
celebrates her universal maternity. If
Our Lady, portrayed as a Negress, can
be the inspiration for our dark-skinned
brothers, then Chesterton, too, can
honor this black-faced Madonna, the
strongest symbol of Mary as the
Mother of all men:

In all thy thousand images we salute
thee,

Claim and acclaim on all thy thousand
thrones

Hewn out of multi-colored rocks and
risen

Strained with the stored-up sunsets in
all tones—

If in all tones and shades this shade
I feel,

Come from the black cathedrals of
Castille

Climbing these flat black stones of
Catalonia,

To thy most merciful face of night I
kneel.

Such is an inadequate sketch of the
breadth and depth of Chesterton's de-
votion to Our Lady. The fundamental
inspiration that she was to a man who
had written of her: "nor can man find
it bearable without thee," has too long
been neglected by his admirers.

It is fortunate, therefore, that we
are able to make a prayer out of Ches-

terton's poetry. I have gathered from his Marian poems various invocations that form themselves into a glorious litany:

Mother of Man, pray for us
 Mother of the Maker,
 Mother of Mirth,
 Mother of Laughter,
 Mother of Truce,
 Mother of Pardon,
 Mother of Tears,
 Our Mother,
 Lady of Victories,
 Lady of Last Assurance,
 Lady of Lilies in Heaven,
 Human Trinity,
 Trumpet of Intolerant Truth,
 Light in the Laurels,
 Bride of the Sun,

Sunrise of the Dead,
 Wind of the Ships,
 Lightning of Lepanto,
 Ghost of Our Land,
 White Lady of Walsingham,
 Unfallen Star,
 Cloud of Heaven,
 Black Sun of the Apocalypse,
 Black Moon of a Divine Eclipse,
 Queen of the Eagles,
 Queen of Seven Swords,
 Queen of Knights,
 Queen Most Womanly,
 Queen of Men,
 My Queen, pray for us.

These titles honor Our Lady and at the same time keep us in mind of her poet.



Our Neighbor

Everyone born of Adam and Eve is your neighbor, and you should regard him as such, even before he is a Christian. You do not know what he is in God's eyes. Today you may ridicule a man who adores stone idols. Behold, he is converted and adores God, perhaps with more devotion than you—you, who were laughing at him a while ago. We who do not know the future should take every man for a neighbor, not merely because of human mortality, whereby we come into the world with the same lot, but because of the hope of Heaven as well; for we know not what he is going to be who now is nothing.—*St. Augustine, Discourses on the Psalms, second discourse on Psalm 25, No. 2.*

Is the Church Fascist?

*Reprinted from The Tidings**

SOME time ago a staff writer on the *New York Times* pleaded for some good American to step forward and do his country a service by defining the word "Fascist." The many uses to which it has been put in the last three years are quite bewildering. The meanings of the word change, it seems, with each publication.

He who would restore the word to its original meaning would merit the award of "Man of the Year." Once the word was correctly defined, then the deliberate attack which has been so long in evidence to link the Catholic Church with Fascism would be exposed.

A fundamental tenet of Fascism is the denial of the human personality.

It should not be necessary to point out how thoroughly and doggedly the Church has resisted every attempt of every government to rob man of his dignity as a human being. She has resisted totalitarianism in each of its most malignant guises in our time; namely, Fascism, Communism and Nazism.

Thomas Woodlock, the brilliant Catholic journalist, has remarked that, "to the Catholic mind totalitarianism is the deadly enemy of human society for it denies the primal fact of Catholicism, the personality of man. Catholic philosophy, doctrine and morality

are all built around that one fact. It is also upon that fact that the principle of democracy itself rests, for it can rest no where else. The very notion of personality first came into the world with Catholicism; prior to that it was unknown. Behind the 'democracy' that is fighting the Church in Catholic countries, the Church sees the real enemy of man, the totalitarianism of Fascism, Nazism and of Bolshevism, which aims at degrading the human person to the status of an individual in a herd, robbing him of the one thing that makes him human."

The whole idea behind the present concerted attempt to link the Church with Fascism is to discredit the Church completely. It is obvious that however much the Church may have fought against the philosophy of Statism, her enemies are not willing to allow millions of American readers to forget that some high churchmen openly espoused Mussolini. They have deliberately removed from their context remarks of the present Holy Father and his courageous predecessor, and have done violence to their meaning in so doing.

One reads in current periodicals of underground movements at work in Italy and hears expressions such as "Italy on the Eve." He is led to believe that no Catholics are anti-Fascist;

* 3241 S. Figueroa St., Los Angeles 7, Calif., June 4, 1943.

that they still secretly long for the triumph, or at least the maintenance in authority, of Fascist moguls.

A number of articles, the latest of which has just come to our attention, and which appeared in the *Scottish Rite News Bulletin*, have expressed their deep concern over what is to take place in Italy after the war.

It is rather obvious from the tone of all these articles that little consideration is going to be given to the Catholic Church. However, it would serve the interests of truth a lot better if some of the individuals who are most vociferous in their maligning remarks about the Catholic Church would read, as we have requested before, the superb, scholarly and documented volume entitled *The Church and State in Fascist Italy* by Dr. Binchy.

This publication by the Oxford University Press gives the total view of the Italian situation, revealing many disheartening incidents, but at the same time abundantly showing that the majority of Italian priests and bishops were not in sympathy with Fascism or its leaders.

There is hardly any worse American fault than the one of oversimplification. We approach all of the tremendously complex European

problems with so little cultural and historical orientation that it is relatively easy for us to place labels and make them stick.

In the present instance we have seen Fascism come to an ugly flower in the country which houses the citadel of Christianity. We have argued that because it did come to flower there and the Catholic Church did not stop it, "therefore the Church is Fascist and its hierarchy is composed of clerical Fascists."

Sheer nonsense! Long before a lot of the present advocates of democracy and the various freedoms appeared on the scene, the Catholic Church was enunciating the basis of democracy and freedom in clear-cut language that could stand the shock of international juggling and changes of policy.

The talk of clerical Fascism is very offensive to Catholics who earnestly desire a just and enduring peace to come out of this chaotic mess. If there is a sincere desire on the part of the liberals in America to cooperate with those who seek the overthrow of all totalitarianism, then they should desist from making the absurd claims that would link the Church with Fascism.—*El Rodeo*.



How can anyone abide long in peace who meddles in other people's affairs; who seeks occasions for outward distractions; and little or seldom enters into himself? Blessed are the single-hearted for they enjoy great peace.—*The Following of Christ*.

Mr. Dawson and the World Crisis

JOHN MURRAY, S.J.

Reprinted from the MONTH*

AMONG Catholic writers in this country Christopher Dawson holds a place that is unique. His vast learning and acute judgment, his powers both of analysis and synthesis have made him an historian and a philosopher of history of outstanding distinction.

His latest book has the title of *The Judgment of the Nations*, and, in a sense, it is an appendix to all that he has ever written. A brief foreword sounds a grim and warning note.

Four years have gone to the making of this book—years more disastrous than any that Europe has known since the 14th century. Small as it is, it has cost me greater labor and thought than any book that I have written.

I dedicate it to all those who have not despaired of the republic, the commonwealth of Christian peoples, in these dark times.

The book falls easily into two portions: the first, historical and analytic, its character sufficiently indicated by the general heading "The Disintegration of Western Civilization"; the second considers the possibilities and problems of reconstruction and the "Restoration of a Christian Order."

Much of the first half of the volume will be familiar to those acquainted with Mr. Dawson's previous works. In *Religion and the Modern State* and *Beyond Politics*, he has dealt

with Fascism, the Totalitarian State and the gradual decline of European culture through liberal humanitarianism to the completely secular society of today. But here we have it brought home to us with deeper shadows and sharper chiselling. An opening chapter gives us the *mise en scène*. The last hundred years have changed human life more completely than any period in the history of the world. Within the spaces of three generations the whole world has been opened up, brought together and transformed. There has been a breathless advance in population, wealth and knowledge; time and space have been overcome, and nature subjugated to human purposes.

Within this century, that is between 1840 and 1940, three periods might be distinguished: the first, from 1840 to 1870, when there was progress very much as the Liberals hoped for and expected; a second, from 1870 until about 1910, when the dreams of 19th-century Liberalism were fast fading but material prosperity and scientific knowledge continued to grow. During the years since 1910 this largely artificial reality has "collapsed like a house of cards; the demons which haunted the brains of outcasts (like Nietzsche and Dostoevsky) have in-

* 414 Mount Street, London, W.1, March-April, 1943.

vaded the world of men and become its masters. The old landmarks of good and evil and truth and falsehood have been swept away and civilization is driving before the storm of destruction like a dismasted and helmless ship." (p. 2)

This is no accident. The modern development of scientific and economic power has brought our Western civilization to the brink of ruin. This civilization "has conquered the world by losing its own soul." (p. 68) "It is our power that is our destruction, and the world is drunk and poisoned with power." (pp. 2-3)

The great conflict, that has divided Europe in the 20th century and has produced two world wars, is the result of the application of similar technique in an opposite spirit and for opposite ends: science and mechanization being used, in the one case, in a commercial spirit for the increase of wealth; in the other, in a military spirit for the conquest of power. And as the conflict proceeds the more complete becomes the mechanization of life, until total organization seems to be the necessary condition of social survival. (p. 74)

The modern phenomenon of the Totalitarian State is an attempt to solve by force this problem of mass power. But the problem cannot be solved by power alone, nor can science resolve it since science has made herself power's handmaid. "Humanity cannot save itself by its own efforts. When it is left to itself it perishes, and the greater its power and material resources, the more complete is the catastrophe." (p. 3)

From Pius IX to Pius XII the

Church has insisted that human society depends upon an ultimate order of things and values that transcends entirely both politics and power. Once human behavior is torn away from its moral and religious foundations, and once morality itself is divorced from religion and metaphysics, then man and moral values are both subordinated to lower and—as our modern experience has shown us—to terrible ends. Dostoevsky has declared that unrestricted freedom—that is an a-moral freedom—must inevitably lead to slavery. The moral nihilism preached by a Nietzsche prepares the way for the Nietzschean Will to Power. When this spreads, as it has now spread, from the individual to the body politic, then we have the new barbarism which subordinates every human value to the conquest of power—the Totalitarian evil.

PROBLEM FOR DEMOCRACY

But even here, the issue is by no means clear and clean-cut. Our struggle today is not that of White against Black. We have to remember that "the necessity of opposing the spirit of unlimited aggression by force of arms, creates the atmosphere which is most favorable to its growth." (p. 8) In other words, we have to take care that, in opposing the totalitarian challenge from without, we do not gradually succumb to it from within. We are not fighting against a specially violent and blatant form of this danger in and from Germany in order to introduce

to post-war Britain a milder and sugar-coated variant. Mr. Dawson reminds us that "this second war is the more dangerous of the two, since it may be lost by victory as well as by defeat." (p. 8) Can a democracy overcome totalitarianism without itself becoming totalitarian—that is the immense question which democracies have to face.

The great problem that the democratic States have to solve is how to reconcile the needs of mass organization and mechanized power, which finds its extreme expression in total war, with the principles of freedom and justice from which their spiritual strength is derived. (p. 17)

Tracing the gradual disintegration of European culture and the consequent diminution of European unity, Mr. Dawson points to its religious origins. The unity of Europe was a religious and, through religion, a cultural one. Europe was never a natural unit. Geographically, it was and is a peninsula—or, if you like, sub-continent—of the Asiatic mainland. Its unity was derived from a continuing tradition, "a tradition which it did not even originate but which it inherited and transformed and enlarged until it became the source of a new world and a new humanity. For a thousand years the bearer of this tradition was the Christian Church and during this formative period it was only by becoming members of the Church that the nations became part-takers in the community of Western culture." (p. 68)

Mr. Dawson traces the various

cleavages in the Christian body: between West and East, between the Catholic Church and 16th-century Protestantism, and finally within Protestantism. Most interesting is his judgment upon the influence of Lutheranism and Calvinism. The former he considers to be the parent of modern State absolutism, born of Luther's pessimism with regard to human nature and his acceptance of the order of things, as he supposed it to be established by Divine Providence. For him Natural Law was nothing more than a sanction of the existing social and political order. Calvinism, on the other hand, because of Calvin's moral activism, was nearer to Catholicism in its understanding of the relations between Church and State and in its insistence upon the supremacy of the moral over the political order. Through English and American Puritanism, Calvinism exercised a powerful influence upon the growth of modern democracy.

There are valuable chapters on the failure of Liberalism and the League of Nations. Liberalism developed into a negative and possessive creed. Socialism challenged it and based its fundamental appeal upon the "assertion of real social rights against abstract political ones." (p. 45) At the same time Socialism contained within itself anti-Liberal elements which have succeeded in saddling the world with the totalitarian monster, that first raised its ugly head in Russia. But, Mr. Dawson continues—and

here his argument needs careful following:

It is possible to recover the human and liberal values in Socialism from the totalitarian forces that have overcome them and on the other hand to free the liberal tradition itself from its association with the narrow economic individualism of the last century. These are the questions that we have to solve, if Democracy is to adapt itself to the changed world of the mid-twentieth century as well as or better than the totalitarian ideologies. (p. 46)

The League of Nations failed, in our author's opinion, because it yoked to a 19th-century conception the problems of the 20th century. It was a never easy compromise between the theories of Anglo-Saxon democracy and the nationalistic realism of the victorious and re-emergent Powers on the continent. In practice, it belonged to the hegemony of the victor Powers of 1918. Once they lost their unity of purpose and their military strength, it was foredoomed.

A SUMMARY

So much for the "way down." What of the "way up"? The second part of Mr. Dawson's book has many points that call for study and reflection. For want of space, I summarize them.

1. We have arrived at an age of planning. And yet this planning confines itself to social and economic issues. What of man's higher life? Is that patient too of planning? And by what agency or in what spirit? The modern planned society has power and wealth, but it leaves little room for

freedom and it ignores spiritual values. "It is all very well saying 'To Hell with Culture,' but that is just what has happened, and see where it has landed us." (p. 85) There must be a revival of culture and a reorganization of the spiritual life of Western society. Organization must have a spiritual end. Man has his partial control of mechanization: he pilots his plane or drives his car. And he is too often concerned merely with harnessing the whole of this new energy that he has discovered and unleashed to social and economic purposes. But, in the last resort, man lives not by science nor by Beveridge alone.

2. The ideas upon which the Christian social order is based are, first of all, that of the Natural Law—the idea of a Law by which all reasonable beings share in the Eternal Law of God. This reveals a stable order of Right and Wrong, an order of obligations and privileges, founded upon the person and purpose of man, and a realm of general justice, which is part of created things, as they have emerged from the hands of God. In the second place, insistence has to be laid upon the notion of a human and spiritual community. In the Middle Ages, this took the form of Christendom, of which Christian civilization was the remarkable fruit. European civilization derives its life and unity from a higher spiritual principle, that is imperishable, and so this civilization can be restored. Thirdly, we have to allow for the power of the Spirit in the affairs of

men. Our civilization is falling into the power of these blind forces of today "because it has lost the Spirit which is the source of life and light." (p. 101) But what if the Spirit can re-vitalize our modern world?

3. On the power and mission of the Spirit, Mr. Dawson lays great emphasis. He considers the ideal background of the movement of "The Sword of the Spirit," which he was largely instrumental in founding and which he has always inspired. The Church, he declares, finds itself today implicated more and more in political issues because secular culture has invaded the proper domain of the Church. The moral foundations of the world have been shaken. Everything now depends on whether Christians will find it possible to use this war, not for purely destructive or material ends, but as a means of checking the demonic forces that have been let loose on the world. What we must hope and work for is "the birth of a true community which is neither an inorganic mass of individuals nor a mechanized organization of power, but a living spiritual order." (p. 110)

4. Mr. Dawson attributed the break-up of the old order to the religious divisions of Christendom. It is but natural that he should return to the problem of Christian unity. This particular chapter has several highly interesting points. On the general question he is explicit:

The return to Christianity is therefore the indispensable condition for the restora-

tion of a spiritual order and for the realization of the spiritual community which should be a source of new life for our civilization. (p. 111)

Today we have to face Anti-Christ—in the form of the totalitarian State, the total organization of human society on anti-Christian principles. This ought to bring all Christians together. This should provide common ground for all who accept Christ—and indeed all who are conscious of a higher law than that of force and national and individual interest. "This is the Natural Law basis, which is expounded at length in the Papal Encyclicals." (p. 113)

There follows an analysis of heresy and schism which, to a large extent, reduces the former to the latter. It is obvious that non-religious factors played a large part in what we know as the "Reformation" in England. And the same truth obtains of the various divisions between the Established Church and the Free Churches—a truth which appears to be recognized in the many solutions along the agreed "syllabus" lines. Accordingly, Mr. Dawson considers that the present age is more favorable to cooperation between Christians of varying shades, and even to the cause of unity, than any period since the Middle Ages. Certainly, the remarkable growth of cooperation during the past two years, here in Britain, and corresponding rapprochements on the Continent, appear to confirm his general argument.

In a final chapter, he speaks of

the building of a Christian Order. Here he does little more than suggest two or three principles. Among the necessary elements are: freedom of association and freedom of vocation. This last-named element—that of vocation—must be strengthened.

The capitalist order, which is based on the power of money and the motive of profit, was profoundly alien from Christian values and was the main cause of the secularization of our culture. The totalitarian order which is based upon the cult of power marks a reversion to pre-Christian standards and finds its appropriate religious experience in some form of neo-paganism. But an order founded on the principle of vocation has a natural affinity with Christian ideals. . . .

The same conception of the organic life of the community and the same principles of order and vocation and functional differentiation (this with special reference to St. Paul's passage in I Cor. xii, 4-27) were applied to the State and the social order by Christian thinkers, and became the basis of social ethics in the Middle Ages. (pp. 138-9)

With regard to postwar international reconstruction, Mr. Dawson envisages a federation of federations. A European federation—a free democratic federation—might associate itself with other world-federations—the British Commonwealth, the U.S.A., and the U.S.S.R., as well as with Latin America and India and China, as a constituent member of a federal world order.

This slender volume of Mr. Daw-

son—and slender enough it seems in its war economy dress—is certainly one of the most valuable books that have been published during the past three years. It deals with the most fundamental issue of these our times. Behind the general treatment is evident a sure grasp of history and a power of calm and profound analysis. The exposition is thoroughly lucid. Minor points of criticism can, of course, occur to the mind. There is some over-simplification. Calvinism has been given perhaps more than its share in the moulding of modern democracy. The problem of religious freedom is conceived almost entirely as one of freedom over against the State. That is what it largely is today. And yet there remains the unique position of the Catholic Church, and its necessary claims that derive from this unique position. But, these questions apart, the book merits and indeed calls aloud to be read. After reading it, one's impressions will be somber. But throughout, Mr. Dawson points a finger to the one source from which salvation can be secured:

The Spirit blows through the world like wind and fire, driving the kingdoms before it, burning up the works of man like dry grass, but the meaning of history is found not in the wind or in the fire, but in "the small voice" of the Word which is never silent, but which cannot bear fruit unless man cooperates by an act of faith and spiritual obedience. (p. 104)



Apparitions of Fatima

Reprinted from *The Advocate**

CURRENT interest in Lourdes, quickened by Franz Werfel's remarkable *Song of Bernadette* and Hollywood's decision to film the historical and documentary novel, gives particular relevance to growing interest in Fatima, in Portugal, which itself came into prominence recently on the occasion of the Pope's broadcast to pilgrims assembled there to celebrate the 25th anniversary of the first apparition at the shrine. Pope Pius, in his broadcast, dedicated the world to the Immaculate Heart of Mary, in response to a request said to have been made by Our Lady during apparitions to three peasant children at Fatima in 1917. The action of His Holiness put the seal of his approval upon the Fatima apparitions, yet in this connection it is interesting to notice a recent statement by Most Rev. M. Besson, Bishop of Fribourg, Lausanne and Geneva, Switzerland. The apparitions at Fatima, he states, do not pertain to the deposit of revelation. Referring to volumes relating to the apparitions at Fatima, published in Vatican City as well as elsewhere, Bishop Besson points out that the imprimatur of the Vicar-General of his Holiness for Vatican City is not even remotely connected with Pontifical Infallibility.

The story of Fatima is that, be-

ginning on May 13th, 1917, the Blessed Mother appeared there several times to three shepherd children. On July 13, 1917, according to tradition, the Blessed Virgin told the children that God desired devotion to her Immaculate Heart, and that if "what I tell you is done, many souls will be saved and there will be peace." The Blessed Virgin asked the consecration of the world to her Immaculate Heart and Communion in reparation on the first Saturday of each month. She said "if my requests are heard, Russia will be converted and there will be peace," but that "otherwise, great errors will spread through the world, giving rise to wars and persecutions against the Church." The children's story was received with skepticism by their parents, by the ecclesiastical authorities, and by the Catholic press, to say nothing of the Liberal secular press. A common thought was the similarity to the well-known Lourdes apparitions, thereby suggesting that the story of Fatima was merely an attempt to establish a pseudo Lourdes in Portugal. For this reason it may safely be said that credence for the Fatima apparitions was much more difficult to elicit than it was for the apparitions at Lourdes.

One of the most extraordinary happenings reported at Fatima occurred on October 13, when 50,000

people assembled to watch the children. Rain had been falling heavily all day. Then, as if by magic, the rain suddenly ceased and the sun shone. The multitude looked up and saw an astonishing sight. The sun is described as being like a wheel of fire, whirling furiously on its axis, throwing out in all directions shafts of light of various colours—white, red, blue, green—which were reflected on the clouds, the trees, the rocks, and the people. As suddenly, the sun came to rest, according to the report, remained motionless for a moment, then began to whirl again. This was repeated a third time. This phenomenon, unlike the apparitions themselves, was witnessed by everyone present, including many unbelievers and representatives of practically every newspaper in Portugal. They were unanimous, we are told, in describing what they had seen. A

lengthy investigation took place. The Church moved slowly and it was not till twelve years later, in 1929, that the Bishop of Leiria, after thorough sifting of the matter, published a pastoral declaring the visions authentic. Since then a church and a basilica have been erected. The only survivor of the three children (two died in the influenza epidemic after the war of 1914-18) was still alive at the outbreak of the present war; she entered the Institute of St. Dorothy in 1921. Many miracles of bodily healing, attested by highest medical authorities, are reported to have taken place at the shrine, but the greatest miracle that has come out of Fatima, says one account, is the spiritual renewal of Catholic life in the Portuguese nation and the fact that after years of notorious misgovernment Portugal today enjoys an era of peace and stability.



Pointing the Way

It seems to me that Catholic thinkers would do well to soften the note of mourning over a ruined society and address themselves realistically to the task of pointing the practical lessons in politics and economics which the experience of this generation has revealed. They know how to pray to the Holy Ghost—that fount of wisdom which bathes the mind clear and clean—and they ought to be able to contribute much in accomplishing this task. If it can be done, the way will be open for men to hear the Gospel preached, to turn back the jungle and rebuild the city.—*Ross Hoffman in THOUGHT, March, 1943.*

Birth Control and Our Armed Forces

REV. JOHN S. BOYLAN

*Reprinted from SAINT JOAN OF ARC MONTHLY NEWS**

IN every war there is a great deal of inequality in the distribution of burdens among the people. Much of this is, of course, unavoidable and unintended. But not all of the overburdening of some is accidental. And those who deliberately compel others to make the sacrifices that they should be making themselves should be severely castigated in the name of justice as well as patriotism. Now of all groups who have conspired to shift the burdens and griefs of war onto the shoulders of others, the prize should be awarded to the cold-eyed birth-control propagandists and their unhappy followers. For years they have battled mightily against the Creator and have unfortunately succeeded so well that thousands of married couples have deliberately and purposely lived lives as barren as the fig-tree that was condemned by Christ.

While others have experienced the dangers of child-birth and like unwearied sentinels have stood watch over their children in their myriad dangers to soul and body, the contraceptionists have blithely evaded the common honorable burdens whereby the children of God share the marvelous fruitfulness of the Creator, and have gone their merry (but soon dreary) way of human bankruptcy.

Now it must be plain to all that the essence of the Spirit of Christ (which should inhabit the soul of every Catholic) is generosity, unselfishness, sacrifice, a readiness to serve rather than to be served. Selfishness and egoism are utterly foreign to the Divine Heart that emptied itself for our salvation. Now on the contrary the spirit of the birth-controllers is the exact opposite of the Spirit of Christ. It is essentially the worship of self and self only. Now of course the contraceptionists are infuriated when such charges are made against them. But all their fine talk about developing a finer race, breeding out defective strains, giving the child a better chance in a better world, cannot conceal from honest minds their cowardly flight from the service of God. They are the spiritual draft-dodgers of the world.

It is not our intention here to present the Catholic arguments against artificial contraception though we plan to do that in a coming issue. Rather have we brought up the subject of race suicide to point out how the fathers and mothers of large families have been made to bear the war burdens of the married couples who have evaded parenthood. If the latter are capable of any unselfish thoughts, what must they think as they see their

* Church of St. Joan of Arc, Jackson Heights, N. Y.

neighbors' stalwart sons going off to war to save *their selfish selves!*

Recently the New York papers published an item furnished by Col. Arthur McDermott, in charge of the local Draft Board, which showed that ten families in New York City had furnished six or more boys to the armed forces. Incidentally, it was discovered that all were Catholic families. I did not know at the time that such an announcement was to be printed, or I would have added this most interesting item.

There is in St. Joan's Parish one of those fine Catholic women from whose flesh heroes are made. Indeed, there are hundreds of such women here, as our roll of 1300 lads well indicates. But I think that all will agree that this woman deserves some special kind of praise. She is Mrs. Barbara Skau, a widow, and an example to all womanhood. Six fine boys she brought into the world and six fine sons she has entrusted to the defense of our country. I would like to point out that the first five of these boys volunteered at the first sign of danger and were accepted. The oldest felt it was only right that he remain home with his mother who otherwise would be left alone. However, in view of the fact that during the laborious years when Mrs. Skau was regularly going down into the valley of death to bring back her baby boys, thousands of her American sisters were barricading their homes against the dread invasion of unwanted children, the Gov-

ernment discovered that it was short of men. So one day recently, that Government knocked on Mrs. Skau's door, so to speak, and said—"Mrs. Skau, you have not done enough for your country. You have given only five sons and we know you have another. We want him." So they took her sixth and last boy and left her alone in her very, very quiet home. No one in St. Joan's Parish is prouder of what she was able to do for her country than Mrs. Skau. But what about the fairness of it? Many of the women in our parish have given all their boys to the fighting forces. Not a few have given four and many have given three. At an opportune time we shall publish their names with well-deserved praise.

CATHOLICS AND BIRTH CONTROL

Now it cannot be denied that the only real force in this country that is arrayed against the birth-control propagandists is the Catholic Church. Were it not for the terrific fight which she has been waging during the generation marked by Mrs. Sanger's activities, the birth-rate in the United States would have been appallingly lowered. Apart from a few groups and personalities whose consciences are shocked by the notion of birth-prevention, the majority of Americans think that such practice is good. The only large group that must consider it to be an unspeakably grave sin are the Catholics. Some of them, perhaps many of them, are as devoted to this sinful

practice as their unbelieving neighbors. But it stands to reason that the constant attack of the Catholic Church, from the pulpit and in the confessional, upon this evil, is having its effect in good moral lives among uncounted numbers of our married folk.

It is not erroneous to say that the large families in America are usually Catholic and that, therefore, the Catholics are furnishing a greater percentage of fighters to our armed forces than any other given group in the country. Look over the casualty lists, at least in the Eastern papers. Half the names are Italian. What must the high-toned descendants of the Boys of '76 and all those other withering Americans think as they see their beloved country saved for them by the despised Catholic Latins! And saved for them because the Italian

women had many babies while their women had none. Herein, I think, is an excellent topic for those liberal essayists who are so fond of interpreting American life, usually to the disadvantage of the "backward" Catholic Church. If there be any honesty in them let them turn from their admiration of leftist movements, small families and other national evils and devote all their talents to an essay entitled "How the Catholic mothers of America saved their country in the Great War." If statistics are wanted for such an essay, I suggest that the writers first call on Mrs. Sullivan, mother of the famous six sailor heroes and from there proceed to ring every Catholic rectory doorbell. What the priests will be proud to tell them will open their sophisticated eyes.



Family Life and Unions

In making this report of the stewardship of himself and his associates, as provided in the Constitution, the President of the Congress of Industrial Organizations fully realizes that the fate of our nation and all its beloved freedoms are paramount to everything. This is what the CIO, in peace or in war, has ever kept in mind. The basic principle upon which unions are founded is improvement of the family life, the bedrock of states and nations. As unions grow strong, of necessity must the family status improve; of necessity must a nation grow strong.—*Philip Murray in his report to the CIO Convention in Boston, 1942.*